

Euphues and his England.

CONTAINING

his voyage & aduentures, mixed with  
fundry pretie discourses of honest  
Loue, the description of the  
Countrie, the Court, and  
the manners of  
that Ile.

DELIGHTFUL TO

be read, and nothing, hurtfull to be regar-  
ded : wherein there is small offence  
by lightnesse giuen to the wise,  
and lesse occasion of loose-  
nesse proffered to the  
wanton.

¶ By Iohn Lyly, Master  
of Arte.

Commend it, or amend it.

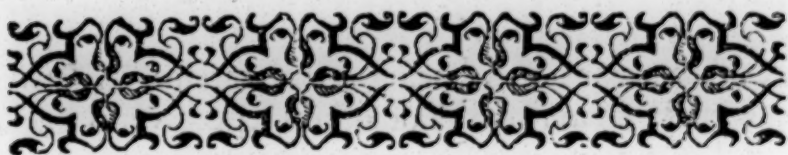
¶ Imprinted at *London*, for

Gabriel Cawood, dwelling in  
Paules Church yard,

1584.







To the Right Honorable my ve-

rie good Lord and Master, Edward de Vere, Earle of  
Oxenford, Vicount Bulbecke, Lord of Escales and  
Badlesmere, and Lord great Chamberlaine of  
England, Iohn Lyly wisheth long lyfe,  
with increase of honour,



HE first picture that Phidias the first Pain-  
ter shaddowed, was the portraiture of his  
owne person, saying thus: If it bee well, I  
will paint many besides Phidias, if ill, it shal  
offend none but Phidias.

In the like manner fareth it with mee  
(Right Honourable) who neuer before handeling the pen-  
sill, did for my first counterfait, colour mine owne Euphu-  
es, being of this minde, that if it were liked, I would drawe  
more besides Euphues, if loathed, greeue none but Eu-  
phues.

Since that, some ther haue bene, that either dissembling  
the faults they saw, for feare to discourage me, or not exa-  
mining them for the loue they bore me, that praised mine  
olde worke, and vrged me to inake a new, whose wordes I  
thus aunswered: If I shoulde coyne a worse, it would bee  
thought that the former was framed by chaunce, as Proto-  
genes did the foame of his Dogge, if a better, for flatterie,  
as Narcissus did, who onely was in loue with his own face:  
if none at all, as froward as the Musition, who being intrea-  
ted, will scarce sing Sol Fa, but not desired, straine aboute  
Ela.

But their importunitie admitted no excuse, inso-  
much, that I was inforced to preferre their friendshippe  
A.ii. before

## *The Epistle Dedicatorie.*

172 Before mine owne fame, beeing more carefull to satisfie their requestes, than fearefull of others reportes : so that at the last I was content to set another face to Euphues, but yet iust behinde the other, lyke the image of Ianus, not running together, like the Hopplitides of Parrhasius, least: they should seeme so vnlike Brothers, that they might bee both thought bastardes. The picture whereof I yeelde as common for all to viewe, but the patronage onely to your Lordshippe, as able to defende, knowing that the face of Alexander stamped in Copper, dooth make it currant, that the name of Cesar wrought in Canuas is esteemed as Cambricke, that the very feather of an Eagle, is of force to consume the Beetle.

I haue brought into the world two Children, of the first I was deliuered before my friends thought mee conceiued, of the seconde I went a whole yeare bigge, and yet when euery one thought me readie to lye downe, I did then quicken. But good Huswiues shall make my excuse, who know that Hennes do not lay egges when they cluck, but when they cackle, nor men set foorth books when they promise, but whē they performe. And in this I resēble the Lapwing, who fearing her young ones to be destroyed by passengers, flieth with a false crie far from the neasts, making those that looke for them, seeke where they are not : So I suspecting that Euphues wold be carped of some curious reader, thought by some false shew to bring them in hope of that which I then ment not, leading them with a longing of a second part, that they might speak wel of the first, being neuer farther from my studie, then when they thought me howering ouer it.

My first burthen comming before his time, must needs bee a blinde whelpe, the seconde brought foorth after his time, must needs be a monster, the one I sent to a noble man to Nourse, who with greate loue brought him vppe for a yeare : so that wheresoeuer he wander, hee hath  
his



## *The Epistle Dedicatorie.*

his Nurſes name in his forehead, where ſucking his firſt milke, he cannot forget his firſt Maſter.

The other (right Honourable) being but yet in his ſwath clouts, I commit moſt humbly to your Lordſhips protection, that in his infancie he may be kept by your good care from falls, & in his youth, by your great countenance ſhielded from blowes, and in his age by your gracious continuance defended from contempt. He is my youngeſt and my laſt, and the paine that I ſuſtained for him in trauell, hath made me paſt teeming, yet doo I thinke my ſelfe verie fertill, in that I was not altogether barren. Glad I was to ſend them both abroad, leaſt making a wanton of my firſt, with a blind conceit, I ſhould reſemble the Ape, & kill it by culing it: and not able to rule the ſecond, I ſhould with the Viper, looſe my bloud with mine owne broode. Twinnes they are not, but yet brothers, the one nothing reſembling the other, and yet as all children are now a daies, both like the father. Wherein I am not vnlike vnto the vnſkilfull Painter, who hauing drawen the Twinnes of Hippocrates, (who were as like as one peaſe is to another) and being told of his friends that they were no more like then Saturne & Appollo, he had no other ſhift to manifeſt what his worke was, the ouer their heads to write: The twins of Hippocrates. So may it be, that had I not named Euphues, few wold haue thought it had ben Euphues, not that in goodnes the one ſo farre excelleth the other, but that both being ſo bad, it is hard to iudge which is the worſt.

This vnſkilfulneſſe is no waies to be couered, but as Accius did his ſhortneſſe, who being a little Poet, framed for himſelfe a great picture: and I being a naughtie Painter, haue gotten a moſt noble Patron: being of Vlyſſes mind, who thought himſelfe ſafe vnder the ſhield of Ajax.

I haue now finiſhed both my labours, the one beeing hatched in the hard Winter with the Alcion, the other not daring to bud till the colde were paſt, like the Mulberie:

## The Epistle Dedicatorie.

130 in either of the which, or in both, if I seeme to gleane after anothers Cart for a fewe cares of corne, or of the Taylers Shreds to make me a linerey, I will not denie but that I am one of those Poets, which the Painters faine to come vnto Homers bason, there to lap vp that he doth cast vp.

In that I haue written, I desire no praise of others, but patience: altogether vnwilling, because euery way vnworthie to be accounted a worke man.

It sufficeth me to be a water bough, no bud, so I maye be of the same roote: to be the yron, not Steele, so I be in the same blade: to be vineger, not wine, so I be in the same caske, to grinde colours for Appelles, though I cannot garnish, so I be of the same shop. What I haue done, was only to keep my selfe from sleep, as the Crane doth the stone in her foote, and I would also with the same Crane I had bene silent, holding a stone in my mouth.

But it falleth out with me as with the young wraffler that game to the games of Olympia, who hauing taken a foile, thought scorne, to leaue till he had receiued a fall: or him that being pricked in the finger with a bramble, thrusteth his whole arme among the thornes for anger. For I seeing my selfe not able to stand on the Ise, did neuerthelesse aduenture to runne, & being with my first booke stricken into disgrace, could not cease vntill I was brought into contempt by the second: wherein I resemble those, that hauing once wet their feet, care not how deepe they wade.

In the which my wading (right Honourable) if the enuious shall clap lead to my heeles to make mee sinke, yet if your Lordship with your little finger doe but holde me vp by the chin, I shall swim, and be so farre from being drowned, that I shall scarce be duckt.

When Bucephalus was painted, Appelles craued the judgement of none but Zeuxis: when Iuppiter was carued, Prius asked the censure of none but Lysippus: now Euphues is shadowed, onely I appeale to your Honour, not meaning

## *The Epistle Dedicatorie.*

meaning thereby to be carelesse what others thinke , but knowing that if your Lordship allow it, there is none but will like it:and if there be any so nice whome nothing can please,if he will not commend it,let him amend it.

And heere(right Honourable,) although the Historie seeme vnperfect,I hope your Lordship will pardon it.

Appelles dyed not before he could finish Venus , but before he durst . Nichomachus left Tindarides rawly, for feare of anger,not for want of Art.Timomachus broke off Medea scarce halfe couloured,not that hee was not willing to ende it,but that he was threatened : I haue not made Euphues to stand without legs, for that I want matter to make them,but might to maintaine them : so that I am inforced with the olde Painters to colour my picture but to the middle,as he that drew Cyclops,who in a little Table made him to lie behinde an Oke , where one might perceiue but a peece.yet conceiue that all the rest lay behinde the tree,or as hee that painted an horse in the Riuer with halfe legs,leauing the pasternes for the viewer to imagine, as in the water. For he that vieweth Euphues,will say,that he is drawn but to the waist,that he peepeth as it were behinde some screene, that his feete are yet in the water : which maketh me present your Lordship with the mangled bodie of Hector,as it appeared to Andromache , and with halfe a face, as the Painter did him that had but one eie,for I am compelled to drawe a hose on,before I can finish the legges,and in stead of a foote to set downe a shoe. So that whereas I had thought to shewe the cunning of a Chyrurgion by mine Anatomie with a knife, I must plaie the Taylour on the shoppe boorde with a paire of sheeres . But whether Euphues limpe with Vulcan , as borne lame,or goe on stilts with Amphionax,for lacke of legges,I trust I may saie that his feete should haue bene old Helena : for the poore Fisher-man that was warned hee not fish,did yet at his doore make nets,and the olde Vintener



## *The Epistle Dedicatorie.*

143 Vintener of Venice, that was forbidden to sell Wine, did notwithstanding hang out an Iuie-bush. This Pamphlet (right Honorable) containing the estate of England, I know none more fit to defend it, then one of the Nobilitie of England, nor anie of the Nobilitie more auncient or more honourable then your Lordship: besides that, describing the condition of the English Court, and the Maiestie of our dread Soueraigne, I could not finde one more Noble in Court then your Honor, who is or shuld be vnder her maiestie chiefest in Court, by birth borne to the greatest Office, and therefore mee thought by right to bee placed in great authoritie, for who so compareth the honor of your L. noble house, and the fidelitie of your ancestors, may well saie, which no other can truly gaine say [Vero nihil verius.] So that I commit the end of all my paines vnto your most honorable protection, assuring my selfe that the little Cock boate is safe, when it is hoised into a tall ship, that the Cat dare not fetch the Mouse out of the Lyons den, that Euphues shall be without daunger by your Lordships patronage, otherwise I cannot see, where I might finde succour in anie noble personage. Thus praying continually for the increase of your Lordships Honour, with all other things that you would wish, or God will graunt,  
I end,

Your Lordships most dutifully to commaund,

JOHN LYL.



## TO THE LADIES

and Gentlewomen of England, Iohn Lyly  
wisheth what they would.



Rachne hauing wouen in cloth of Arras, a Kainebolwe of sundrie Silkes, it was objected vnto her by a Ladie more captious then cunning, that in her work there wanted some coulours, for that in a Kainebolwe there should be all: Vnto whom she replied, if the coulours lacke thou lookest for, thou must imagine that they are on the other side of the cloth: For in the Skie we can discern but one side of the Kainebolwe, and what coulours are in the other, see we cannot, gesse we may.

In the like manner (Ladies and Gentlewomen) am I to shape an aunl were in the behalfe of Euphues, who framing diuerse questions and quirkes of loue, if by some more curious then needeth, it shall be told him, that some sights are wanting, I must saie they are noted on the backe side of the booke. When Venus is painted, we cannot see her backe, but her face, so that all other things that are to be recounted in loue, Euphues thinketh the to hang at Venus backe in a budget, which because he cannot see, he will not set downe.

These discourses I haue not clapt in a cluster, thinking with my selfe, that Ladies had rather bee sprinkled with sweete water, then washed, so that I haue sowed them here and there, like Strawberies, not in heapes like Voppes: knowing that you take more delight to gather flowers one by one in a garden, then to snatch them by handfulls from a garland.

## To the Ladies and Gentlewomen.

18<sup>s</sup> It resteth Ladies, that you take the paines to reade it, but at such time as you spende in playing with your little dogs, and yet will I not pinch you of that pastime, for I am content that your dogges lie in your lappes, so Euphues may be in your handes, that when you shall bee wearie in reading of the one, you may be readie to sports with the other: or handle him as you doe your iunkets, that when you can eate no more, you tie some in your napkin for children: for if you be filled with the first part, put the second in your pocket for your waiting maides. Euphues had rather lie shut in a Ladies casket, then open in a schollers studie.

Yet after dinner, you may ouerlooke him to keepe you from sleepe, or if you be heauie, to bring you a sleepe, for to worke vpon a full stomacke is against Physicke, & therefore better it were to hold Euphues in your hands, though you let him fall when you be willing to winke, then to sowe in a clout, and pricke your fingers when you begin to nod.

Whatsoeuer he hath written, it is not to flatter, for he neuer reaped anie rewarde by your sere, but repentance, neither canne it bee to mocke you, for he neuer knew anie thing by your sere, but righteousness.

But I feare no anger for saying well, when there is none but thinketh she deserueth better.

She that hath no Glaasse to dresse her head, will vse a bole of water, shee that wanteth a sleek stone to smoth her linnen, will take a pebble: the Countrie dame girdeth her selfe as straight in the walke with a course caddis, as the Madame of the Court with a silke riband, so that seeing euerie one so willing to be pranked, I could not thinke any one vnwilling to be praised.

One hande washeth another, but they both wash the face, one foote goeth by another, but they both carrie the  
the



## *To the Ladies and Gentlewomen.* 126

The bodie, Euphues and Philautus praise one another, but they both extoll women: Therfore in my minde, you are more beholding to Gentlemen that make the coulours, then to the painters that draw your counterfait: for that Appelles cunning is nothing if hee paint with water, and the beautie of women not much if they goe vnpraised.

If you thinke this loue dreamed, not done, yet mee thinketh you may as well like that loue which is penned and not practised, as that flowre that is wrought with a neede, and groweth not by nature, the one you weare in your heads for the faire sight, though it haue no sauour, the other you maye reade for to passe the time, though it bring small pastime.

You chouse cloth that will were whitest, not that will last longest: coulours that looke freshest, not that endure soundest: and I would you would reade booke that haue more shew of pleasure then ground of profit, then should Euphues be as often in your hands, being but a toie, as Lawne on your heads, being but trash, the one will be scarce liked after once reading, and the other is worne out after the first washing.

There is nothing lyghter then a feather, yet is it set a loft in a womans hat, nothing slighter then haire, yet it is most frilled in a Ladyes head, so that I am in good hope, though there bee nothing of lesse account then Euphues, yet hee shall bee marked with Ladies eies, and lyked sometimes in theyr eares: For this I haue diligently obserued, that there shall bee nothing found, that may offend the chaste minde with vnseemely tearmes, or vncleanly talke.

Then Ladies I commit my selfe to your courtesies, crauing this onely, that hauing read, you conceale your censure, writing your iudgements, as you doe the Posies in your Rings, which are allwayes next to the finger, not  
to

## To the Ladies and Gentlewomen.

157  
to be sene of him that holdeth you by the hands, and yet knowen to you that weare them on your hands: If you be wꝛong (which cannot be done without wꝛong) it wer better to cut the shooe then burne the last.

If a Tailour make your gowne too little, you couer his fault with a broad stomacher, if too great, with a number of plights, if too short, with a faire garde, if too long, with a false gathering, my trust is, you will deale in the like manner with Euphues, that if you haue not fed your humour, yet you wil excuse him more then the Tailour: for could Euphues take the measure of a womans minde, as the Tailour doth of her bodie, he woulde goe as nere to fit them for a fancie, as the other doth for a fashion.

He that weighs windes, must haue a steddie hande to holde the Ballaunce, and he that searcheth a womans thoughtes, must haue his owne staied. But least I make my Epistle as you doe your new founde Bracelets, endlesse, I will frame it like a Bullet, which is no soner in the mould, but it is made. Committing your La-

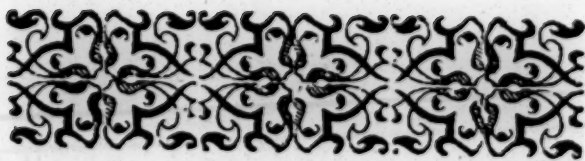
---

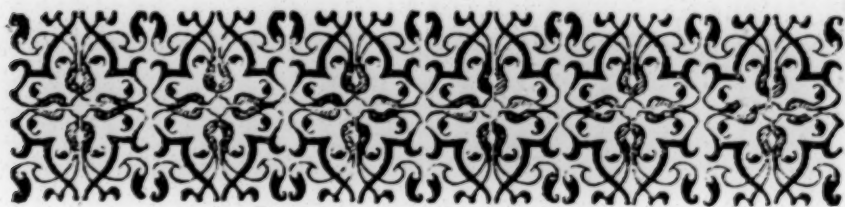
diships to the Almighty, who graunt you all  
you would haue, and should haue: so  
your wishes stand with his will.

And so I humbly bid you  
farewell.

Your Ladiships to commaund,

IOHN LYLY.





*To the Gentlemen  
Readers.*



Entlemen, Euphues is come at the length, though to late, for whose absence, I hope three bad excuses shall stand in steede of one good reason.

First in his trauell you must thinke he loytered, tarrying many a month in Italy viewing the Ladies in a Painters shop, when he should haue bene on the Seas in a Merchaunts ship, not vnlike vn- to an idle hufwife, who is catching of flyes, when she shuld sweepe downe copwebs.

Secondly, being a great start from Athens to England, he thought to stay for the aduauntage of a Leape yeare, and had not this yeare leapt with him, I thinke he had not yet leapt hether.

Thirdly, beeing arriued, hee was as long in viewing of London, as as he was in cōming to it, not farre differing frō Gentlewomen, who are longer a dresing their heads, then their whole bodies.

But now hee is come Gentlemen, my request is onely to bid him welcome: for diuers there are, not that they mislike the matter, but that they hate the man, that will not sticke to teare Euphues, because they doo enuie Lyly: wherein they resemble angrie Dogges, which byte the stone, not him that throweth it, or the cholaricke Horse-



## To the Gentlemen Readers.

139 rider, who beeing caste from a young Colte, and not daring to kill the Horſe, went into the Stable to cutte the ſaddle.

Theſe be they, that thought Euphues to be drowned, and yet were neuer troubled with drying of his cloathes: but they geſſed as they wiſhed, and I would it had happened as they deſired.

They that loath the Fountaines head, will neuer drinke of the little Brookes: they that ſeeke to poyſon the fiſh, will neuer eate the ſpawme: they that like not me, will not allow any thing that is mine.

But as the Serpent Porphirius, though hee bee full of poyſon, yet hauing no teeth, hurteth none but himſelfe: ſo the enuious, though they ſwell with mallice till they burſte, yet hauing no teeth to bite, I haue no cauſe to feare.

Onely my ſute is to you Gentlemen, that if any thing be amiſſe, you pardon it: if well, you defend it: and howſoeuer it be, you accept it.

Faults eſcaped in the Printing, correct with your pens: omitted by my negligence, ouer-ſlip with patience, committed by ignorance, remit with fauour.

If in euerie part it ſeeme not a like, you know that it is not for him that faſhioneth the ſhooe, to make the graine of the leather.

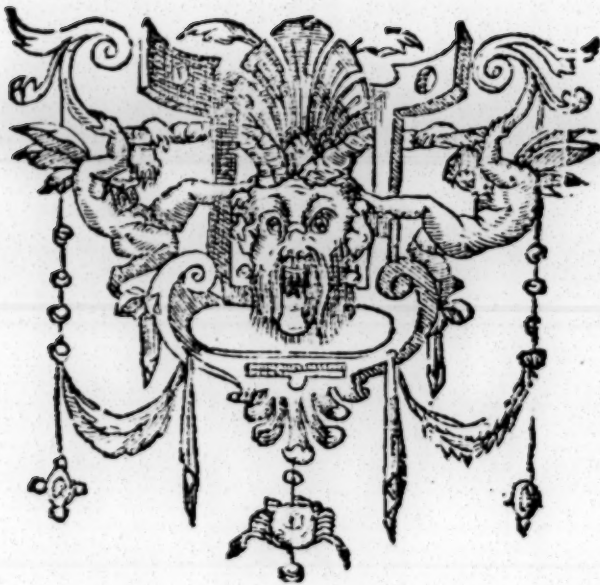
The olde Hermit will haue his talke fauour of his Cell, the olde Courtyer, his loue taſte of Saturne, yet the laſt louer may happely come ſomewhat neere Iuppi-ter.

Louers when they come into a Garden, ſome gather Nettles, ſome Roſes, one Time, on other Sage, and euerie one that for his Ladyes fauour, that ſhee fauoureth: inſomuch as there is no weede almoſt, but it is worne. If you Gentlemen, doo the like in reading, I ſhall bee ſure all my  
discour-

## To the Gentlemen Readers.

discourses shall be regarded, some for the smell, some for  
the sinart, all for a kinde of a louing smack: Let euerie  
one followe his owne fancie, and saie that is best,  
which he liketh best. And so commit  
euerie mans delight to his owne  
choice, and my selfe to all  
your curtesies.

Yours to vse,  
Iohn Lyly.



1901

20. 10. 1901

1901

1901

1901

1901

1901

1901





## *Euphues and his England.*



**E**uphues hauing gotten all things necessarie for his voyage into England, accompanied onely with Philautus, toke shipping the first of December 1579. by our English Computation: Who as one resolved to see that with his eyes, which he had oftentimes heard with his eares, began to vse this perswasion with his friend Philautus, as well to counsell him how he shuld behaue himselfe in England, as to comfort him being now on the Seas.

As I haue found thee willing to be a fellow in my trauaile, so would I haue thee readie to be a follower of my counsaile: in the one thou shalt shew thy good Will, in the other manifest thy wisdom. We are now sayling into an Island of smal compasse, as I gesse by their Days, but of great ciuilitie as I heare by their manners, which if it be so, it behoueth vs to be more inquisitiue of their conditions, than of their Countrey, & more carefull to marke the natures of their men, than curious to note the scituation of the place. And surely me thinketh we cannot better bestow our time on the sea, then in aduice how to behaue our selues when we come to the Shore: for greater daunger is there to arriue in a straunge Countrey, where the inhabitants be politick, then to be tossed with the troublesome waues, where the Harriners be vnkillfull. Fortune guideth men in the rough sea, but wisdom ruleth them in a straunge land.

If trauailers in this our age, were as warre of their conditions, as they be venterous of their bodies, or as willing to reape profite by theyr paines, as they are to indure perill for theyr pleasure, they woulde eyther pre-

## *Euphues and his England.*

fer their owne soyle before a straunge land, or good counsell before their owne conceit. But as the young scholar in Athens went to heare Demosthenes eloquence at Corinth, and was intangled with Lais beautie, so most of our Trauaylers which pretend to gette a smacke of straunge language to sharpen their wittes, are infected with vanitie in following their wills. Daunger and delight grow both vpon one stalke, the Rose and the Canker in one budde, white and black are commonly in one border. Seeing then my good Philautus, that we are not to conquere wilde beasts by fight, but to confer with wise men by policie, we ought to take greater heed that we bee not intrapped in folly, than feare to be subdued by force. And here by the way, it shall not be amisse, as well to driue away y<sup>e</sup> tediousnes of time, as to delight our selues with talke, to rehearse an old treatise of an ancient Hermit, who meeting with a Pilgrime at his Cell, vttered a straunge and delightful tale, which if thou Philautus art disposed to heare, and these present attentive to haue, I will spend some time about it, knowing it both fit for vs that be trauailers to learne wit, & not vnfit for these that be merchants to get wealth.

Philautus although the stumpes of loue so sticked in his minde, that hee rather wished to heare an Elegie in Ouid, than y<sup>e</sup> tale of an Hermit: yet was he willyng to lende his eare to his friend, who had lefte his heart with his Ladie, for you shal vnderstand. that Philautus hauing read the coling Card which Euphues sent him, sought rather to aunswere it, than allow it. And I doubt not but if Philautus fall into his olde vaine in England, you shal heare of his new deuice in Italy. And although some shall thinke it impertinent to the hystorie, they shall not finde it repugnant, no more than in one nosegay to set two flowers, or in one counterfaiete two colours, which bzingeth more delight than disliking.

Philautus aunswered Euphues in this manner.

## Euphues and his England.

2

**M**y good Euphues, I am as willing to heare thy tale, as I am to be pertaker of thy trauaile, yet I know not how it commeth to passe, that my eies are either heaue against foule weather, or my head so drowlic against some ill netwes, that this tale shall come in good time to bring me a sleepe, and then shall I get no harme by the Permit, though I get no good: the other that were there in the shippe flocked about Euphues, who began in this manner.

**T**here dwelt sometimes in the Island Scyrum an ancient Gentleman called Callander, who as well by his being a long gatherer, as his trade being a lewd vsurer, wared so wealthie, that he was thought to haue almost all the money in that Countrie in his owne cofers, being both aged and sickly, found such weaknesse in himselfe, that he thought Nature would yeld to death, and Phi sicke to his diseases. This Gentleman had one onely sonne, who nothing resembled the Father, either in fancie or fauour, which the old man perceiuing, dissembled with him both in nature and honestie, whome he caused to be called vnto his bed side, and the chamber being boyded, he brake with him in these tearmes.

Callimachus (for so was he called) thou art too young to die, and I too olde to liue: yet as Nature must of necessitie pay her debt to death, so must she also shewe her deuotion to thee, whom I aline had to be y<sup>e</sup> comfort of mine age, & whom alone I must leaue behinde me for to bee the onely maintainer of all mine honoz. If thou couldest as wel conceiue the care of a father, as I can leuel at the nature of a child, or wer I as able to bitter my affectio towards a son, as y<sup>e</sup> oughtest to shew thy duetie to thy fire, then wouldest thou desire my life to inioy my counsell, & I

W.ii.

should



## *Euphues and his England.*

should corrupt thy life to amende thy conditions : yet so tempered, as neither rigor might detract any thing from affection in me, or feare any whit from thee in dutie. But seeing my selfe so feeble that I cannot liue to be thy guid, I am resolu'd to giue thee such counsell as maye doe thee good, wherein I shall shewe my care, and discharge my detye.

My good Sonne, thou art to receiue by my death wealth, and by my counsell wisdom, and I would thou wert as willing to imprint the one in thy heart, as thou wilt be readie to beare the other in thy purse : To bee rich is the gift of Fortune, to be wise, the grace of God. Haue more minde on thy booke, than on thy bags, more desire of godlines than gold, greater affection to die wel, than to liue wantonly.

But as the Cypresse tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth : so vnbridled youth, the more it is also by graue aduice counselled, or due correction controlled, the sooner it falleth to confusion, hating all reasons that would bring it from folly, as that tree doth all remedies that should make it fertile.

Alas Callimachus, when wealth commeth into the handes of youth before they can vse it, then fall they to all disorder that may be, tedding that with a forke in one yeare, which was not gathered together with a rake in twentie.

But why discourse I with thee of worldly affaires, being my selfe going to heauen, heere Callimachus, take the keye of yonder great barred Chest, where thou shalt finde such store of wealth, that if thou vse it with discretion, thou shalt become the onely rich man of the world. Thus turning him on the left side, with a deepe sigh and pitifull grone, gaue by the ghost.

Callimachus hauing more minde to looke to the locke than for a shrowding sheete, the breath being scarce out

## *Euphues and his England.*

out of his fathers mouth, and his bodie yet panting with heate, opened the chest, where he found nothing but a letter written verie faire, sealed by with his signet of arms, with this superscription.

¶ In finding nothing, thou shalt gaine all things.

Callimachus, although hee were abashed at the sight of the emptie Chest, yet hoping this letter would direct him to the golden Mine, hee boldely opened it, the Contents whereof followed in these tearmes.

**W**isdomme is great wealth, Sparing is good getting, Thrift consisteth not in golde, but grace. It is better to die without money, then to live without modestie. Put no more clothes on thy backe, then will expell cold: neither any more meate in thy belly, then maye quench hunger. Use not change in attire, no: varietie in thy diet: the one bringeth pride, the other surfets. Each vaine, voide of pietie: both costly, wide of profit.

Goe to bed with the Lambe, and rise with the Lark: Late watching in the night breedeth vnquiet: and long sleeping in the daie, vngodlynesse: Flye both, this as vnwholesome, that as vnhoneest.

Enter not into bands, no not for thy best friends: hee that payeth another mans debt seeketh his owne decaye, it is as rare to see a rich suretie as a blacke Swan, and he that lendeth to all that will borrow, sheweth great good will, but little wit. Lend not a pernie without a pawne, for that will be a good gage to borrowe. Be not hastie to marrie: it is better to haue one plough going, then two Cradells: and more profite to haue a barne filled, then a hedde. But if thou canst not live chastlye, choose such an one, as may be more commended for humilitie, then beautie. A good huswife is a great patrimonie: and she is most honourable, that is most honest. If thou desire to be olde,

W. iij.

beware

## *Euphues and his England.*

beware of too much wine: If to be healthie, take heed  
of many women: If to be rich, shun playing at all games,  
Long quaffing maketh a short lyfe: Fond lust causeth  
drye bones: and lewde pastimes naked purses. Let the  
Cooke be thy Physitian, and the Shambles thy Apothecaries  
shop: He that for euery qualme will take a receipt, and  
cannot make two meales, vnlesse Galen be his Gods good:  
Shall be sure to make the Physitian rich, & himselfe a beg-  
ger: his bodie will neuer be without diseases, & his purse  
euer without money.

Be not too lauish in giuing almes, the charitie of this  
Countrie, is God helpe thee: and the curtesie, I haue the  
best wine in towne for you.

Liue in the Countrie, not in the Court, where neither  
grasse will grow, nor mosse cleaue to thy heeles.

Thus hast thou if thou canst vse it, the whole wealth  
of the world, and he that cannot followe good counsell, ne-  
uer can get commoditie. I leaue thee more then my Fa-  
ther left me, for he dying gaue me great wealth, without  
care how I might keepe it, and I giue thee good counsaile,  
with all meanes how to get riches. And no doubt, what so  
is gotten with wit, will be kept with warinesse, and in-  
creased with wisdom.

God blesse thee, and I blesse thee: and as I tender thy  
safetie, so God deale with my soule.

Callimachus was stricken into such a maze. at this his  
fathers last Will, that he had almost lost his former wit:  
and being in an extreame rage, rent his cloathes and  
tearing his haire, he vttered these wordes.

**I**n this the nature of a father to deceiue his sonne, or  
the part of crabbed age, to delude credulous youth:  
Is the death bed, which ought to be the ende of deuotion,  
become the beginning of deceit? Ah Callander, friend I  
cannot feare thee, seeing thee so unkinde, and Father I  
will



## *Euphues and his England.*

4

will not call thee, whom I finde so vnnaturall.

Who so shall heare of this vngatefulnesse, wil rather lament thy dealing then thy death, and meruaile that a man affected outwardly with such great grauitie, should inwardly be infected with so great guile. Shal I the see the duetie of a child, when thou hast forgotten the pasture of a father? No, no, for as the Torch turned downward, is ertinguished with the selfe same Flare, which was the cause of his light: so nature tourued to vnkindnesse, is quenched by those meanes it should be kindled, leaving no b:aunch of loue where it found no roote of humantie.

Thou hast carried to thy graue more gray haire, then yeares; and yet more yeares then vertues. Couldst thou vnder the Image of so precise holinesse, harbour the expresse patterne of barbarous crueltie? I see now, that as the canker soonest entereth into the white Rose, so corruption doth easiliest creepe into the white head.

Would Callimachus could as well digest thy mallice with patience, as thou didst disguise it with craft, or wold I might eyther burie my care with thy carcasle, or that thou hadst ended thy defame wyth thy death. But as the hearbe Moly hath a flowre as white as Snow, and a roote as blacke as inke, so age hath a white head, shewing pietie: but a blacke heart, swelling with mischief. Whereby I see that olde men are not vnlyke vnto olde Trees, whose barkes seemeth to be sound, when their bodies are rotten.

I will mourne, not that thou art now dead, but because thou hast liued so long, neither doe I weepe to see thee without b:reath, but to finde thee without money. In stead of coyne thou hast left me counsaile: A politike olde man! Didst thou learne by experience, that an edge can be any thing worth if it haue nothing to cutte, or that Miners could worke without mettalls, or wisdomes thriue without wherewith.

What

## *Euphues and his England.*

That auaileth it to be a cunning Lapidarie, and haue no stones: or a skillfull Pilot, & haue no ship: or a thrif- tie man, and haue no money: Wisedome hath no mint; Counsel is no coyner. He that in these daies seeketh to get wealth by wit, without friendes, is lyke vnto him, that thinketh to buy meat in the market, for honestie, without money: which thyneth on either side so well, that the one hath a wittie head and an emptie purse, the other a godly minde, and an emptie belly.

Yea, such a world it is, that Gods canne doe nothing without golde, and who of more might: nor Princes anie thing wythout gyftes, and who of more maiestie: nor Philosophers anie thing without guilt, and who of more wisedome: For as among the Aegyptians, there was no man esteemed happie, that had not a beaſt full of spots, so amongst vs there is none accounted wise, that hath not his purse full of golde. And haddest thou not loued money so wel, thou wouldest neuer haue liued so warily, and dyed so wickedly, who eyther burying thy treasure, dost hope to meeke it in Hell, or borrowing it of the Dy- uell, hast rendered him the whole, the interest where- of, I feare me, commeth to no lesse, then the prync of thy Soule.

But whether art thou carryed Callimachus, rage can neither reduce thy fathers life, nor recouer his treasure. Let it suffice thee that he was vnkinde, and thou vnfortu- nate: that he is dead and heareth thee not, that thou art a- liue and profitest nothing.

But what, did my father thinke, that too much wealth would make me proud, and feared not too greate miserie would make me desperate: Whilſt he was beginning a- fresh to renew his complainte, and reuile his parents, his kinſfolke assembled, who caused him to brydle his launty tongue, although they meruailed at his piteous tale For it was wel knowne to them all, that Callander had more money then halfe the Countrey, and loued Callimachus better

## *Euphues and his England.*

5

better then his owne selfe.

Callimachus by the importunitie of his allies, repressed his rage, setting order for all thinges requisite for his Fathers Funeralls, who being brought wyth due reverence vnto the graue, hee retourned home, making a short Inuentorie to his Fathers long Will. And hauing made readie money of such moucables as were in his house, put both them and his house into his purse, resolving nowe with himselfe in this extremitie, eyther wyth the hazard of his labour to gaine wealth, or by misfortune to seeke death, accompting it as great shame to lyue wythout trauaile, as grieve to be left without treasure, & although hee were earnestlye intreated, as well by good profers of gentle perswasions, to weane himselfe from so desolate, or rather desperate lyfe. hee woulde not hearken either to his owne commodities or theyr counselles: For seeing (sayde hee) I am leste heyre to all the worlde, I meane to execute my authoritie, and claime my landes in all places of the worlde. Who nowe so rich as Callimachus? Who had as many reuenewes euerye where as in his owne Countrey? Thus being in a readinesse to departe, apparayled in all coulours, as one fitte for all companies, and willing to see all Countreyes, iourneyed thre or foure dayes verie deuoutly lyke a Pilgrime, who straying out of his path waie, and somewhat wearie, not vled to such daie labours, rested himselfe vppon the side of a Siluer streame, euen almost in the grisping of the Evening, where thinking to scale a nappe, beganne to close his eyes. As hee was thus betwene slumbering and waking, he heard one coughe piteously, which caused him to start, and seeing no creature, hee searched diligently in euery bush, and vnder euery thubbe, at the last he lighted on a lyttle caue, where thrusting in his head, more bolde then wise, he espied an olde man cladde all in graie, with a head as white as Alablaster, his hoarie beard hanging downe well nere to his knees, wyth

C.

him



## *Euphues and his England.*

him no earthly creature, sauing onely a Housle sleeping in a Cats care.

Ouer the fire this good olde man sate, leaning his head, to looke into a little earthen vessell which stood by him, Callimachus delighted more then abashed at this strange sight, thought to see the manner of his host, before he wold be his guest.

This olde man immediately toke out of his Pot certaine rootes, on the which he fedde hungerlye, hauing no other drinke then faire water. But that which was most of al to be considered and noted, the Housle and the Cat fel to their victualls, being such reliques as the olde man had left, yea, and that so louingly, as one wold haue thought them both married, iudging the Housle to be verie wilde, or the Cat very tame.

Callimachus coulde not refraine laughter to beholde the solempne Feast, at the voyce whereof the olde man arose, and demaunded who was there: vnto whom Callimachus aunswered: Father, one that wiltheth thee both greater chere, and better seruantes: vnto whome hee replied, shoaring vp his eyes, by his sonne, I account the chere good which maintaineth health, and the seruantes honest, whome I finde faithfull. And if thou neither thinke scoyne of my companie nor my Cell, enter and welcome, the which offer Callimachus accepted wyth great thanks, who thought his lodging wold be better then his supper.

The next morning the olde man being verie inquisitiue of Callimachus what hee was, where hee dwelt, and whether he woulde, Callimachus discoursed wyth him in perticulars, as before, touching his Fathers death, and despite, against whom he vttered so many bitter and burning wordes, as the olde Hermites eares glced to heare them, and my tongue woulde blister if I should vtter them.

Whereouer he added, that he was determined to seeke  
aduents

adventures in straunge lands, and either to fetch the golden fleece by trauaile, or susteine the force of fortune by his owne wilfull folly.

Now Philautus, thou shalt vnderstand, that this olde Hermit, which was named also Cassander, was brother to Callimachus father, and vncle to Callimachus, vnto whome Cassander had before his death, conueyed the summe of tenne thousand pound, to the vse of his sonne in his most extremitie and necessitie, knowing, or at the least foreséeing, that his young Colt wyll neuer beare a white mouth without a hard Bridle. Also he assured himselfe, that his brother so little tendered money, being a professed Hermit, and so much tendered and esteemed Callimachus, being his neere kinsman, as he put no doubt to stand to his deuotion.

Cassander this olde Hermit, hearing it to be Callimachus, his nephew, & vnderstanding of the death of his brother, dissembled his geiese, although he were gladd to see things happen out so well, and determined with himselfe to make a cosin of his young nephew, untill he had bought wit with the price of his woe, wherefore he assaied first to staie him from trauaile, and to make some other course more fit for a Gentleman. And to the intent, sayd he, that I may perswade thee, giue eare to my tale. And this is the tale Philautus that I promised thee, which the Hermit sitting now in the Sunne, beganne to vtter to Callimachus.

**W**hen I was younge as thou nowe art, I neuer thought to be olde, as nowe I am, which caused lustye bloude to attempt those thinges in youth, which aking boanes haue repented in age, I hadde one onely Brother, which also bore my name, being both borne at one time, as Twinnes, but so farre disagreeing in Nature, as hadde not as well the respect of the iust time, as also the certaintie and assurance of our Mothers

C.ii.      doctrie,

## *Euphues and his England.*

Abelitie, perfwaded the worlde wee had one Father: It woulde verie hardly haue bene thought, that such contrarie dispositions coulde well haue bene bredde in one wombe, or issued from ones loynes. Yet as out of one and the selfe same roote, cometh as well the wilde Olive, as the swete, and as the Palme Persian Fig-tree beareth as well apples as Figges: so our Mother thrust into the worlde at one time, the blossome of grauitie and lyghtnesse.

We were nursed both with one teate, where my brother sucked a desire of thurst, and I of theste, which evidently sheweth, that as the breath of the Lion ingendereth as well the Serpent as the Ant, and as the selfe same dew forceth the earth to yeeld both the Darnell and Wheate, or as the Easterly winde maketh the blossomes to blast, & the buddes to blowe, so one wombe nourisheth contrarie wits, and one milk diuerse manners, which argueth something in Nature, I know not what, to be meruailous, I dare not say monstrous.

As we grew olde in yeres, so beganne we to be more opposite in opinions: hee graue, I gamesome: hee studious, I carelesse: hee without mirth, and I without mode.

And verily had wee resembled each other, as little in fauour, as we did in fancie, or disagreed as much in shape, as we did in sence, I know not what Dedalus would haue made a Laborynth for such monsters, or what Appelles could haue couloured such mis-shapes.

But as the painter Tamantes could in no waie expresse the grieve of Agamemnon, who saue his onely Daughter sacrificed, and therefore drew him wyth a baile ouer his face, whereby one myght better conceue his anguish, then he coulour it: so some Tamantes seeing vs, woulde be constrainyd wyth a Curtaine to shadowe that deformitie, which no counterfait coulde portraie lyuely. But nature recompensed the dissimilitude of mindes,  
with



## *Euphues and his England*

With a Sympathy of bodies, for we were in all parts one so like the other, that it was hard to distinguish either in speech, countenance, or height, one from the other, saving that either carried the motion of his minde in his manners, and that the affects of the heart, were betraied by the eyes, which made vs known manifestly. For as two Rubies be they neuer so like, yet if they be brought together one staineth the other, so we being close one to the other, it was easely to imagine by the face, whose vertue deserued most fauor: for I could neuer see my brother, but his grauitie would make me blush, which caused me to resemble the Thrush, who neuer singeth in the company of the Nightingale. For whilest my brother was in presence, I durst not presume to talk, least his wisdom might haue checked my wildnesse: Much lyke to Roscius, who was allwaies dumbe when he dined with Cato. Our Father being on his death bed, knew not whom to ordaine his heire, being both of one age: to make both, would breede as he thought vnquiet: to appoint but one, were as he knew iniurie: to deuide equallye, were to haue no heire: to impart more to one then to the other, were parcialitie: to disherite me of his wealth, whome Nature had disherited of wisdom, were against reason, to barre my brother from gold, whom God seemed to indue with grace, were flat impietie: yet calling vs before him, he vttered with watric eyes these words.

**W**ere it not my sonnes, that Nature worketh more in me, than Justice, I shoulde disherite the one of you, who promisetht by his folly to spende all, and leaue the other nothing, whose wisdom seemeth to purchase all things. But I well know, that a bitter roote is amended with a sweet graft, and crooked trees proue good canonicke, and wilde grapes make pleasant wine.

Which perswadeth me, that thou (pointing to me) wilt in age repent thy youthly affections, and learne to die as

## *Euphues and his England.*

well, as thou hast liued wantonly. As for thee, (laying his hande on my brothers heade) although I see more than commonly in any of thy yeares, yet knowing that those that giue themselues to be bookish, are oftentimes so blockish, that they forget thriste: whereby the olde Salwe is verified, that the greatest Clearkes are not the wisest men, who digge still at the roote while others gather the fruit, I am determined to help thee forward, least hauing nothing, thou desire nothing, and so bee accompted as no bodie. We hauing thus said, called for two bags, the one full of golde, the other stufte with writings, and casting them both vnto vs, sayd this: Where my sonnes, deuide all, as betwene you it shal be best agreed, and so rendred vp his ghaast with a pitifull grone.

My brother as one that knew his owne good & my humour gaue mee leaue to chosse which bag I liked: at the choyce, I made no great curiositie, but snatching the gold let goe the writings, which were as I knew, Euidences for land, Obligations for debt, too heauie for me to carie, who determined (as now thou dost Callimachus) to seeke aduentures. My purse now swelling with a timpanie, I thought to search al countries for a remedy, & sent many golden Angells into euerie quarter of the worlde, which neuer brought newes again to their master, being either soared into heauen, where I cannot fetch them, or sunke into hell for pride, where I meane not to followe them. This life I continued the space of xiiii. yeares, vntill I had visited and viewed euery country, and was a stranger in mine owne: but finding no treasure to be wrapped in trauell, I returned with more vices, then I went forth with pence, yet with so good a grace, as I was able to sinne both by experience and authoritie, vse framing me to the one, and the countries to the other. There was no crime so barbarous, no murther so bloudie, no oath so blasphemous, no vice so execrable, but that I could readily recite where I learned it, and by rote repeate the peculiar

cutlar crime, of euery particular Country, Citie, Town, Village, House or Chamber. If I met with one of Crete, I was readie to lye with him for the whetstone. If with a Grecian, I could dissemble with Synon. I could court it with the Italian, carous it with the Dutch-man. I lerned all kindes of popsons, yea, and such as were for the popes holinesse. In Aegypt, I worshipped their spotted God at Memphis, in Turkey their Mahomet, in Rome they Masse: which gaue me not onely a remission for my sins past without penaunce, but also a commission to sinne euer after without p̄iudice. There was no fashion but fitted my backe, no fancie but serued my turne. But now my barrell of golde, which Pryde set abroach, Loue began to set a tilte, which in short time ranne so on the lees, that the Diuell daunced in the bottome, where hee could neuer a crosse. It wer too tedious to vtter my whole life in this my Pilgrimage, the remembraunce whereof, doth nothing but double my repentaunce.

Then to grow to an ende, I seeing my monie wasted, my apparell woꝛne, my minde infected with as many vices, as my body with diseases, & my body with more maladies, than the Leopard hath markes: hauing nothing for amends but a few broke languages, which serued me in no more speed, than to see one meate serued in diuers dishes: I thought it best to returne into my natie soile, where finding my brother as farre now to excede others in wealth, as hee did me in wit, and that he had gayned more by thrift, than I could spend by pryde, neyther enuyed his estate, nor pittied mine owne: but opened the whole course of my youth, not thinking thereby to recouer that of him by request, which I had lost my selfe by riot. For casting in my minde the miseries of the world, with the mischiefes of my life, I determined from y vn to my liues end, to lead a solitarie life in this caue, which I haue done the tearme of full fortie Winters: from whence, neyther the earnest intreatie of my Brother,

noꝝ



## *Euphues' and his England.*

no; the vaine pleasures of the world could draw me, neither shall any thing but death.

*Enclage*

Then my good Callimachus, record with thy selfe the inconueniences that come by trauayling, when on the Seas euery storme shall threaten death, and euery calme a danger, when either thou shalt be compelled to worde others as a Pirate, or feare to be worded of others as a Marchant: when at all times thou must haue the back of an Ase to beare all, and the snout of a Swine, to say nothing, thy hand on thy cap, to shew reuerence to euery rascall, thy purse open to be prodigal to euery Wore, thy sword in thy sheath, not once daring either to stryke or ward, which maketh me thinke, that trauaylers are not onely framed not to commit iniuries, but also to take them. Learne Callimachus of the bird Acanthis, who being bred in the thistles, wil liue in the thistles, and of the grasshopper, who being sprung of the grasse, will rather die than depart from y<sup>e</sup> grasse. I am of this minde with Homer, that as the Snail that crept out of her shel, was turned eftsides into a Toad, and thereby was forced to make a stole to sit on, disdaining her owne house: so the Trauailer that stragles from his owne Countrey, is in short time transformed into so monstrous a shape, that he is faine to alter his mansion with his manners, and to liue where he can, not wher he would. What did Vlisses wish in the middelt of his trauailing, but only to see the smoake of his owne Chimney: Did not all the Romanes saye, that he that wandred did nothing els but heap sorowes to his friends, and shame to himselfe: and resembled those that seeking to light a linke, quenched a lampe, imitating the barbarous Gothes, who thought the rootes in Alexandria, sweeter than the Raisons in Barbarie: In my opinion it is a homely kinde of dealing to preferre the courtesie of those he neuer knew, before the honestie of those among whom he was borne: he that can not lyue with a groate in his owne Countrey, shall neuer enioy a pennie

## *Euphues and his England.*

9

pennie in an other nation. Little dost thou know Callimachus, with what woode traualers are warmed, who must sleepe with their eyes open, least they be slaine in their beddes, and wake with their eyes shut, least they be suspected by their lookes: and eate with their mouthes close, least they be poysoned with their meates. Where, if they ware wealthe, they shal be enuied, not leued: If poore, punished, not pittied: If wise, accounted espialles, if foolish made dzydges. Euery Gentleman will be their peere, though they be noble, and euery pesant their Lord if they be gentle. He therfore that leaueth his own house to seeke aduentures, is like the Quail, that forsaketh the Malowes to eate Hemlocke, or the Flie that smunneth the Rose, to light in a Colhard.

No Callimachus, there will no Masse sticke to y stone of Sisiphus, no grasse hang on the heeles of Mercurie, no butter cleaue on the bread of a traualer. For as y Eagle at euery flight loseth a feather, which maketh her bald in her age: so the traualer in euery Countrey loseth some piece, which maketh him a begger in his youth, buying that with a pound, which he cannot sell againe for a penie, Repentaunce. But why go I about to dissuade thee from that, which I my selfe folloved, or to perswade thee to that, which thou thy selfe flyest? My gray haire is like vnto a white Frost, thy redde bloud not vnlike vnto a hotte fire: so that it cannot be, that eyther thou shouldest follow my counsell, or I allow thy conditions: such a quarrell hath there alwaies bene betwæne the graue and the cradle, that he that is young, thinketh the olde man fond, & the olde knoweth the young man to bee a foole. But Callimachus, for the towardnesse I see in thee I must needs loue thee, and for thy frowardnesse, of force counsell thee, & do in the same sort, as Phœbus did the daring boy Phaeton. Thou goest about a great matter, neither fit for thy yeres being very young, nor thy profit being left so poore, thou desirest y which thou knowest not,

D.

neither

## *Euphues and his England.*

neither can any performe that which thou seemest to promise. If thou couest to trauaile straunge countries, search the Maps, there shalt thou see much, with great pleasure and small paines: if to be conuersant in all Courts, read histories, wher thou shalt vnderstand both what the men haue bene, and what their manners are, and me thinketh there must be much delight, when there is no daunger. And if thou haue any care either of the greene bud, which springeth out of the tender stalke, or the timelye fruite, which is to growe of .o good a roote, seeke not to kill the one, or hasten the other: but let time so worke, that grafts may be gathered on the tree, rather than sticks to burne. And so I leaue thee, not to thy self, but to him that made thee, who guide thee with his grace, whether thou goe, as thou wouldest, or farrie at home, as thou shouldest.

Callimachus obstinate in his fond conceit, was so far from being perswaded by this old Hermit, that he rather made it a greater occasion of his pilgrimage, and with an answer betwene scoying & reasoning, he replied thus.

Father or friende (I knowe not verie well howe to tearme you) I haue bene as attentiu to heare your good discourse, as you were willing to vtter it: yet me thinketh you deale maruelously with youth, in seeking by sage counsell to put gray haire on their chins, before nature hath giuen them almost anye hayres on theyr heades: wherein you haue gone so farre, that in my opinion, your labour had bene better spent in trauailing where you haue not liued, than in talking where you cannot be beleued. You haue bene a trauailer, and tasted nothing but sower, therefore whosoever trauaileth, shall eate of the same salwe: an Argument it is, that your fortune was ill, not that others should be as bad, and a warning to make you wise not a warning to prone others unfortunate. Shall a Souldier that hath receiued a charge in the battaile, giue out that all warriours shall be maimed: Or the Marchaunt that hath lost by the Seas, bee



a cause that no other shoulde venture, or a traualer that hath sustained harne by sinister fortune, or bene infected by his owne folly, dissuade all Gentlemen to rest at their owne home, till they come to their long home? Why then let all men abstaine from wine, because it made Alexander tipsie, let no man lene a woman, for that Tarquine was banished: let not a wise man play at all, for that a foole hath lost all: which in my minde would make such medlye, that we shoulde be inforced to leaue things that were best, for feare they may be bad, and that were as fond, as not to cut ones meate with that knife, that another hath cut his finger. Things are not to be iudged by the euent but by the ende, nor traualing to be condemned by yours or manies unluckie successe, but by y<sup>e</sup> common & most approued wisdom of those that can better shew what it is then I, and will better speake of it than you doe.

Where you alleadge Vlysses, that he desired nothing so much, as to see the smoake of Ithaca, it was not because he loued not to trauaile, but that he longed to see his wife after his trauaile: and greater commendation brought his trauaile to him, than his wit: the one taught but to speake, the other what he should speake. And in this you turne the point of your owne badkin into your own bolome. Vlysses was no lesse esteemed for knowledge he had of other countries, than for the reuenues hee had in his owne, and where in the end you seeme to refer mee to the viewing of Pappes, I was neuer of that minde to make my ship in a Painters shop: which is like those, who haue great skill in a wooden globe, but neuer behold the Skie. And he that seeketh to be a cunning traualer by seeing the Maps, and an expert Astronomer by turning the Globe, maye be an Apprentice for Appelles, but no Page for Vlysses.

Another reason you bring, that traualing is costlye, I speake for my selfe: He that hath little to spende,  
D.ii.  
hath

## *Euphues and his England.*

hath not much to lose, and he that hath nothing in his owne Countrie, cannot haue lesse in any.

Would you haue me spend the floure of my youth, as you doe the withered race of your age? can the faire blood of youth creepe into the ground, as it were frost bitten? No father hermit, I am of Alexanders minde, if ther wer as many worlds as there be cities in the world, I would neuer leaue vntil I had seene all the worlds, & each citie in euery world. Therefore to be short nothing shall alter my minde, neither pennic, nor Pater noster.

This olde man seeing him so resolute, resolved to let him depart, and gaue him this farewell.

*M*<sup>Y</sup> god sonne, though thou wilt not suffer me to perswade thee, yet shalt thou not let me to pittie thee: yea, and to pray for thee: but the time will come, when comming home by weeping crosse, thou shalt confesse that it is better to be at home in the caue of an Hermit, than abroad in the Court of an Emperour, and that a crust with quietnesse, shal be better than Quailes with vnrest. And to the end thou maist proue my sayings as true, as I know thy selfe to be wilfull, take the paines to return to this poore Cell, where thy fare shall be amended, if thou amend thy fault, and so farewell.

Callimachus curteously tooke his leaue, and went his way: but we will not leaue him, till we haue him again at the Cell, where we found him.

Now Philautus and Gentlemen all, suppose that Callimachus had as ill fortune as euer had any, his minde infected with his bodie, his time consumed with his treasure: nothing wonne, but what he can-not lose though he woulde, miserie. You must imagine (because it were too long to tell all his iourney) that hee was Sea-sicke, (as thou beginnest to be Philautus) that hee hardlys escaped death; that he endured hunger and colde, heate without drink, & he was intangled with women, entrapped,

Decei

## *Euphues and his England.*

11

Decclued, that euerie stole he late on, was penileſſe bench,  
that his robes were rags, that he had as much neede of a  
Chyrurgion as a Philition, and that thus he came home  
to the Cell, and with shame and ſorrow began to ſaie as  
ſolloweth.

**F**inde too late, yet at length, that in age there is a  
certaine foresight, which youth cannot search, and of  
a kinde of experience, vnto which, vnripened yeares can-  
not come, so that I muſt of neceſſitie confeſſe, that youth  
neuer raineth well but when age holdeth the bridle, (you  
ſee my good father) what I would ſay by outward ſhewe,  
and I neede not tell what I haue tryed, becauſe before  
you tolde me I ſhoulde finde it: this I ſaie, that whatſo-  
euer miſerie happened either to you or any, the ſame hath  
chaunced to me alone, I can ſaie no more, I haue tryed  
no leſſe.

The olde Hermit gladd to ſee this ragged colt retur-  
ned, yet grieued to ſee him ſo tormented, thought not to  
adde ſolwer wordes to augment his ſharpe woes, but ta-  
king him by the hand, and ſitting downe, beganne after a  
ſolempne manner from the beginning to the ende, to diſ-  
courſe with him of his fathers affaires, euen after the ſort  
that I before rehearſed, and deliuered vnto him his mo-  
ney, thinking now that miſerie would make him thriftie,  
deſiring alſo that as well for the honour of his Fathers  
houſe, as his owne credit, he would returne againe to the  
Iſlande, and there bee a comfort to his friendes, and a re-  
leſe to his poore neighbours, which would be more worth  
then his wealth, and the fulfilling of his Fathers laſte  
Will.

Callimachus not a little pleaſed with this tale, & I think  
not much diſpleaſed with the gelde, gaue ſuch thanks,  
as to ſuch a friend appertayned, and following the coun-  
ſaile of his vnckle, which euer after he obeyed as a com-  
maundement, he came to his owne houſe, liued long with

D. 19.

great



## *Euphues and his England.*

great wealth, and as much worshipp, as any one in Scy-  
rui, & whether he be now living I knowe not, but whe-  
ther he be or no, it I killeth not.

Nowe Philautus, I haue told this tale to this end, not  
that I thinke trauiailing to be ill, if it be vsed well, but  
such aduice be taken, that the horse carrie not his owne  
bridle, nor youth rule himselfe in his owne conceits. We  
sides that, such places are to be chosen, wherein to inha-  
bite, as are as commendable for vertue, as buildinges :  
where the manners are more to be marked, then the men  
scene. And this was my whole drift, eyther neuer to tra-  
uayle, or so to trauiayle, as although the purse be weake-  
ned, the minde may be strengthened. For not he that hath  
sene most Countries is most to be esteemed, but he that  
learned best conditions : for not so much are the scitua-  
tion of the places to be noted, as the vertues of the per-  
sons. Which is contrarie to the common practise of our  
trauailers, who goe either for gaine, and returne without  
knowledge or for fashioe sake, and come home without pi-  
etic : whose estates are as much to be lamented, as their  
follyes are to be laughed at : this canseth youth to spend  
their golden time, without either praise or profit, preten-  
ding a desire of learning, when they onely followe loyter-  
ring. But I hope our trauaile shall be better employed,  
seeing vertue is the white we shoot at, not vanitie, neither  
the English tongue (which as I haue heard is almost bar-  
barous) but the English manners, which as I thinke, are  
most precise. And to thee Philautus I begin to addresse my  
speech, hauing made an end of my Hermits tale, & if these  
few precepts I giue thee be obserued, then doubt not, but  
we both shall learne that we best like. And these they are.

**A** thy coming into England, be not too inquisitiue of  
newes, neyther curious in matters of state : in assem-  
blyes aske no questions, eyther concerning manners, or  
men. Be not lauish of thy tongue, eyther in causes of  
waight,

## *Euphues and his England.*

12

Waight, least thou shew thy selfe an espiall, or in wanton  
talk, least thou proue thy selfe a foole.

It is the nature of that Country to sift straungers: eue-  
rie one that shaketh thee by the hand, is not ioynd to thee  
in heart. They thinke Italians wanton, and Grecians sub-  
till: they will trust neither, they are so incredulous: but  
undermine both, they are so wise. Be not quarrellous for  
euerie light occasion, they are impatient in their anger of  
any equall, redy to reuenge an iniurie, but neuer went to  
profer any: they neuer fight without prouoking, and once  
prouoked, they neuer cease. Beware thou fall not into the  
snares of loue, the women there are wise, the men crafty:  
they wyl gather loue by thy looks, and picke thy minde  
out of thy handes. It shall bee there better to heare what  
they saie, then to speake what thou thinkest: they haue  
long eares and short tongues, quicke to heare, and slowe  
to utter: broad eyes, and light fingers, readie to espie and  
apt to strike. Euerie straunger is a marke for them to  
shote at: yet this must I saie, which in no countrie I can  
tell the like, that it is as seldome to see a straunger abused  
there, as it is rare to see any well vsed else where: yet pre-  
sume not too much of the curtesies of those, for they differ  
in natures, some are hot, some colde, one simple, another  
wily, yet if thou vse few wordes, and faire speeches, thou  
shalt commaund any thing thou standest in neede off.

Touching the scituation of the soile, I haue read in my  
Studie, which I partly beleue (hauing no worse Authour  
then Cæsar) yet at my coming, when I shall conferre  
the things I see, with those I haue read, I wyl iudge ac-  
cordingly. And this haue I heard, that the inner part of  
Britaine is inhabited by such as were borne & bred in the  
Isle, and the Sea coast by such haue passed thether out of  
Belgieke to search bootes and to make warre. The coun-  
trie is meruailously replenished with people, and there  
be manye buildinges, almost lyke in fashion to the bul-  
dinges of Gallia, there is great store of Cattell, the coine  
they

## *Euphues and his England.*

*ylia*  
they vse, is eyther of Brasle, or else ringes of yron, siled at a certaine weight in steede of money. In the inner partes of the Realme groweth Tinne, and in the Sea Coast groweth yron. The Brasle that they occupie, is brought in from beyond sea. The aire is more temperate in those places, than in Fraunce, and the colde lesser. The Iland is in fashion thre cornered, whereof one side is towarde Fraunce, the one corner of this side which is Kent, where for the most part shippes ariue out of Fraunce, is in the East, and the other neathermoze, is towarde the South: This side containeth about fise hundred miles. Another side lyeth towarde Spaine, and the Sunne going downe, on the which side is Ireland, lesse then Britaine, as is supposed by the one halfe: but the cut betwene them is lyke the distance that is betwene Fraunce and Britaine. In the midst of this course is an Ilande called Man: the length of this side, is ( according to the opinion of the Inhabiters) seven hundred miles. The third side is Northward, and against it lieth no land, but the point of that side, butteth most vpon Germanie. This they esteeme to be eyght hundred miles long: and so the circuit of the whole Iland, is two thousand miles. Of all the Inhabitaunts of this Ile, the Kentishmen are the ciueilest, the which Countrie marcheth altogether vpon the sea, and differeth not greatly from the manner of Fraunce. They that dwell more in the heart of the Realme, sowe corne, but liue by milke and flesh, and cloath themselues in Leather. All the Britaines doe die themseluss with Moad, which setteth a blewish coulour vpon them, and maketh them more terrible to beholde in battaile. They weare their haire long, & haue all partes of their bodies, sauing the head and the vpper lippe. Diuerse other vses and customes among them, as I haue read Philautus: But whether these be true or no, I will not saie: for me thinketh an Iland so well gouerned in peace then, and so famous in victories, so fertile in all respects, so wholesome and populous, must needs  
in



In the tearme of a thousand yeares bee much better, and I beleue we shall finde it such, as we neuer read the like of any, vntill we arriue there, we will suspend our iudgements: yet doe I meane at my retourne from thence, to drawe the whole description of the lande, the customes, the nature of the people, the state, the gouernement, and whatsoeuer deserueth either meruaile or commendation.

Philautus not accustomed to those narrowe Seas, was moze readie to tell what wood the ship was made of, then to answer to Euphues discourse: yet betwene waking & winking, as one halfe sicke, and somewhat sleepe, it came in his braines, and wered thus.

In fayth Euphues thou hast tolde a long tale, the beginning I haue forgotten, the middle I vnderstande not, and the end hangeth not together: therefore I cannot repeate it as I woulde, or delyght in it as I ought: yet if at our arriual thou wilt reueloe thy tale, I will rubbe my memorie: in the meane season, woulde I were either againe in Italy, or now in England: I cannot brooke these Seas, which prouoke my stomacke sore. I haue an appetite, it were best for me to take a nap, so; euerie worde is brought forth with a nod.

Euphues replied. I cannot tell Philautus whether the Sea make thee sicke, or she that was bozne of the Sea: if the first, thou hast a queasie stomacke: if the latter, a wanton desire. I well beleue thou remembrest nothing that may doe thee good, nor forgettest any thing, which can doe thee harme, making more of a sore then a plaister, and wyshing rather to bee cursed then cured, wherein thou agreest with those, which hauing taken a surfet, sake the meanes rather to sleepe then purge, or those that hauing the greene sicknesse, and are brought to deathes doze, followe their owne humour, and refuse the Physitions remedie. And such Philautus is thy disease, who pining in thine owne follye, choicest rather to perishe in loue, then to liue in wisdome, but whatsoeuer bee the

C.

cause,

## Euphues and his England.

cause, I with the effect may aune were my friendly cares: then doubtles thou shalt neither die being sea sick, or doat being loue sicke, I would the sea could as well purge thy minde of fond conceites, as thy bodie of grosse humours. Thus ending. Philautus againe began to vize.

*unh. 10  
1125*  
Without doubt Euphues thou dost me great wrong, in seeking a skar in a smooth skin, thinking to stop a vaine where none is opened, and to cast loue in my teeth, which I haue already spit out of my mouth, which I must needs thinke proceedeth rather for lacke of matter, then any good meaning, else wouldest thou neuer harpe on that string which is burst in my heart, & yet euer sounding in thy cares. Thou art like those that procure one to take Physicke before he be sicke, & to apply a searecloth to his bodie when hee feeleth no ach, or a vomit for his surfet, when his stomacke is emptie. If euer I fall to mine olde bias, I must put thee in the fault y talks of it, seeing thou didst put me in the minde to thinke of it, whereby thou seemest to blow the cole, which thou wouldest quench, setting a teene edge, where thou desirest to haue a sharpe point, imping a feather to make me flie, when thou oughtest rather to cut my wings for feare of soaring.

Lucilla is dead, and she vpon whome I gesse thou harpest is forgotten, the one not to be redeemed, the other not to be thought on. Then good Euphues wizing not a horse on the withers with a false saddle, neither imagine what I am by my thoughts, but by mine owne doings: so shalt thou haue me both willing to followe good counsaile, and able heereafter to giue thee comfort. And so I rest halfe sleepe with the Seas.

With this aune were Euphues held himselfe content, but as much wearied with talke as the other was wyth trauaile, made a pillowe of his hande, and there let them both sleepe their fill, and dreame with their fantasies, vntill either a stoyne cause them to wake, or their harde beds, or their iourneies end.

Thus

Thus for the space of an eight weekes Euphues & Philautus sailed on the seas, from their first shipping, betwene whom diuers speeches were vttered, which to recite were nothing necessary in this place, and weighing the circumstances, scarce expedient: what tempests they indured, what straunge sightes in the Element, what monstrous Fishes were sene, howe often they were in daunger of drowning, in feare of boarding, howe wearie, howe sicke, howe angrie, it were tedious to write, for that whosoever hath read of traouailing, or hath himselfe vsed it, can sufficiently gesse what is to be sayd. And thus I leaue to the iudgement of those that in the like iourney haue spent their time from Naples to England, for if I shoulde saie more then others haue tried, I might be thought too Poeticall, if lesse, partiall. Therefore I omit the wonders, the Rockes, the Markes, the goulfes, and whatsoeuer they passed or sawe, least I should trouble diuerse with things they know, or may shame my selfe with things I knowe not. Let this suffice, that they are safely come within a kenne of Douer, which the master espying, with a cherefull voice waking them, began to vtter these wordes vnto them.

Gentlemen and friendes, the longest Summers day hath his euening. Vlysses arriueeth at last, and rough windes in time bring the Shippe to safe Road. We are now within foure houres sailing of the Hauen, and as you wyll thinke, of an earthly Heauen. Ponder white Clyffes which easily you may perceiue, are Douer hills, wherevnto is adioyning a strong and famous Castle, into the which Iulius Caesar did enter, where you shall view many goodly monumentes both straunge and auncient. Therefore pull vp your heartes, this merrie winde wyll immediatly bring vs to an easie baite.

Philautus was gladde he slept so long, and was awaked in so good time, being as wearie of the Seas, as hee  
C.y. that



## *Euphues and his England.*

that neuer bled them. Euphues not sorrowfull of this good newes, began to shake his eares, and was sone apparayed. To make short, the windes were so fauourable, the Marriners so skillfull, the waie so short, that I feare mee they will land before I can describe the manner howe, and therefore suppose them now in Douer Towne, in the noble Isle of England, somewhat benighted, and more apt to sleepe then suppe, yet for manners sake they entertained their Master, and the rest of the Merchants & Marriners, where hauing in due time both recorded their trauailes past, and ended their repast, euerie one went to his lodging, where I will leaue them soundly sleeping, vntill the next daie.

The next daie they spent in viewing the Castell of Douer, the Pyre, the Cliffes, the Road, and Towne, receiuing as much pleasure by the sight of auncient monuments, as by their courteous entertainment, no lesse praysing the persons for their good mindes, then the place for their godly buildings: & in this sort they refreshed themselves three or foure daies, vntill they hadde digested the seas, and recouered againe their healths, yet so warily they behaued themselves, as they were neuer hearde, eyther to enquire of any newes, or point at any fortresse, beholding the bulwarkes with a slight and carelesse regard, but the other places of peace with admiration. Folly it were to shew what they sawe, seeing hereafter in the description of England, it shall most manifestly appeare. But I will set them forward in their iourney, wher now within these two houres we shall finde them in Canterburie.

Trauayling thus lyke two Pilgrimes, they thought it most necessarye to direct theyr steppes towarde London, which they hearde was the most royall seate of the Quene of England. But first they came to Caunterburie, an olde Citie, somewhat decayed, yet beautifull to beholde, most famous for a Cathedraall Church, the very Paictrie whereof stroke them into a maze, where they

they saw many monuments, and hard tel of greater than either they euer saw, or easely wou'd beleue. After they had gone long, seeing themselues almost benighted, determined to make the next house their Inne, and espying in their waye euen at hand, a very pleasant garden, drew nere, where they saue a comely olde man, as busie as a Bee, among his Bees, whose countenance beloyed his conditions; this auncient Father, Euphues greeted in this manner.

**F**ather, if the courtesie of England be aunswerable to the custome of Pilgrimes, then wil the nature of the Countre excuse the boldnesse of straungers: our request is to haue such entertainment being almost tired with trauaile, not as diuers haue for acquaintance, but as all men haue for their money, which courtesie if you graunt, we will euer remaine in your debt, although euery waye discharge our due: and rather we are importunate, for that we are no lesse delighted with y<sup>e</sup> pleasures of your garden, than the sight of your grauitie. Vnto whom the olde man said.

**G**entlemen, you are no lesse I perceiue by your manners, & you can be no more being but men, I am neither so vncourteous to mislike your request, nor so suspicious to mistrust your truths, although it be no lesse perillous to be secure, than prauish to be curious. I keepe no victualling, yet is my house an Inne, & I an host for euery honest man, so farre as they with courtesie will, and I may with abilitie. Your entertainment shall be as small for chare as your acquaintance is for time, yet in my house, you may happely find, some one thing cleanly, nothing courtly: for that wisdometh things necessary, not superfluous: & age seeketh rather a Modicum for sustenance, than feasts for surfets. But vntill some thing may be made readie, might I be so bold as enquire

## *Euphues and his England.*

your names, countries, and the cause of your pilgrimage, wherein if I shall be more inquisitive than I ought, let my rude birth satisfie my bolde request, which I will not budge, as one impoꝛtunate (I might say) impudent.

Euphues seeing this fatherly and friendly Sire (whome we will name Fidas) to haue no lesse inwarde courtesie, than outward comelineesse, coniectured (as well he might) that the proffer of his bountye, noted the noblenesse of his birth, being well assured, that as no Thermites could be transformed into Vlisses, so no Alexander, coulde be couched in Damocles. Thinking therfore now with more care and aduisednesse to temper his talke, least either he might seeme foolish oꝛ curious, he answered him in these termes.

*to him*

**G**ood sir, you haue bound vs vnto you with a double chaine, the one in pardoning our presumption, & other in graunting our petition. Which great and vnderferued kindnesse, though we cannot requite with the like, yet if occasion shall serue, you shall finde vs hereafter as willing to make amendes, as we are now readie to giue thanks. Touching your demaunds, we are not so vnwise to mislike them, oꝛ so vngratefull to denie them, least in concealing our names, it might be thought foꝛ some trespassse, and couering our pretence, we might be suspected of treason. Know you then sir, & this Gentleman my fellow is called Philautus, I Euphues: he an Italian, I a Grecian: both I woꝛne friends by iust triall, both Pilgrimes by free will. Concerning the cause of our comming into this Ilande, it was onely to glew our eyes to our eares, that we might iustifie those things by sight, which we haue oftentimes with incredible admiration vnderstode by hearing: to wit, the rare qualities as well of the body as the minde, of your most dread Soueraigne & Quene, the brute of & which, hath filled euery corner of & world, insomuch, as there is nothing that moueth either more  
matter

*64 19*



matter or more meruaile, than her excellent Maiestie; which fame when we saw without comparison, and almost about credite, we determined to spend some part of our time and treasure in the English Court, where if I could finde the report but to be true in halfe, wee should not onely thinke our money and trauaile well imployed, but returned with interest more than infinite. This is the onely ende of our coming, which we are nothing fearful to vtter, trusting as wel to the curtesie of your countrie, as the equitie of our cause.

Touching the Court, if you can giue vs any instructions, we shall thinke the euening well spent: which procuring our delight, may no way worke your disliking.

Gentlemen (answered this olde man) if because I entertaine you, you seeke to vndermine me, you offer me great discourtesie: you must needs thinke me very simple, or your selues very subtil, if vpon so small acquaintance I should aunswere to such demaunds, as are neither for me to vtter being a subiect, nor for you to know being strangers. I keep hiues for Bees, not houses for busie bodie, (pardon me Gentlemen, you haue moued my patience,) & more welcome shall a waspe be to my honie, than a priuie enimie to my house. If the rare reporte of my most gracious Ladie, haue brought you hether, me thinketh you haue done very ill, to chouse such a house to confirme your minds, as seemeth more like a prison than a pallaice, wherby in my opinion you meane to derogate from the worthinesse of the person by the vileness of the place, which argueth your pretences to sauour of mallice more than honest meaning.

They vse to consulte of Ioue, in the Capitoll: of Cæsar, in the Senate: of our noble Queene, in her owne Courte. Besides that, Alexander must bee painted of none but Appalles, nor engrauen of anie but Lysippus, nor our Elizabeth set forth of euerie one that groweth

## *Euphues and his England.*

*W*ould in duetie, which are all, but of those that can in skill, which are few: so farre hath Nature ouercome Art, and Grace Eloquence, that the Painter draweth a baile ouer that he cannot shadowe, and the Oratour holdeth a paper in his hand, for that he cannot utter. But whether am I wandring, rapt farther by deuotion, than I canne wade through with discretion. Cease then Gentlemen, & knowe this, that an English-man learneth to speake of men, and to holde his peace of the Gods. Enquire no farther than becometh you, least you heare that which cannot like you. But if you think the time long before your repast, I will finde some talke, which shall breed your delight, touching my Woes.

And here Euphues brake him off, and replied, though not as bitterly as he would, yet as roundly as he durst, in this manner.

*W*e are not a little sorrye sir, not that we haue opened our mindes, but that we are taken amisse, and when we ment so well, to be intreated so ill: hauing talked of no one thing, vnlesse it be of good will towards you, whom we reuerence for age: & of dutie toward your Souereign, whom we meruailed at for vertue: which good meaning of ours, misconstrued by you, hath bred such a distemperature in our heads, that wee are fearefull to praise her, whom al the world extolleth: and suspitious to trust you, whome aboue any in the world we loued. And whereas your greatest argument is, the basenesse of your house, we thinketh that maketh most against you. Caesar neuer reioyced more, than when he heard that they talked of his valiant exployts in simple cotages, alleadging this, that a bright Sun shineth in euery corner, which maketh not the beames worse, but the place better: when (as I remember) Agelilaus sonne, was set at the lower ende of the table, and one cast it in his teeth as a shame, he aunswered: this is the vpper ende where I sit, for it is not the place that maketh the person, but the person that maketh the

## *Euphues and his England.*

17

the place honourable. When it was tolde Alexander, that he was much praised of a Miller, I am glad quoth hee, that there is not so much as a Miller but loueth Alexander. Among other fables, I call to my remembrance one not long, but apt, and as simple as it is, so fit it is, that I can not omit it for y<sup>e</sup> opportunitie of y<sup>e</sup> time, though I might ouer-leap it for the basenesse of the matter. When all the birdes were appointed to meete to talk of the Eagle, there was great contention at whose nest they shuld assemble, euery one willing to haue it at his own home, one preferring the nobilitie of his birth, an other the statelynesse of his building: some would haue it for one qualitie, some for another: at the last the Swallowe sayde, they shoulde come to his nest, bearing commonly of filth) which all the birdes disdayning, sayde: Why thy house is nothing else but durte, and therefore aunswered the Swallowe, would I haue talke there of the Eagle: for being the basest, the name of an Eagle will make it the bruest. And so good Father maye I saye of thy cottage, which thou seemest to account of so homely, that mouing but speach of thy souereigne, it will be more like a court than a cabbin, and of a prison, the name of Elizabeth will make it a pallaice.

The Image of a Prince stamp in Copper, goeth as currant: as a Crowe maye crye Aue Caesar without any rebuke.

The name of a Prince is like the sweet deaw, which falleth as well vpon lowe shrubbes, as high Trees, and resembleth a true glasse, wherein the poore may see their faces with the riche: or a cleare streame, wherein all may drinke that are drie, not they onely that are wealthis.

Where you adde, that we shoulde feare to moue any occasion touching talke of so noble a Prince, truly our reuerence taketh away the feare of suspition.

The Lambe feareth not the Lyon, but the Wolfe: the

F.

Par.



## Euphues and his England.

Partidge dreadeth not the Eagle, but the Hawke: a true and faithfull heart standeth more in awe of his superiour whom he loueth for feare, then of his Prince whom he feareth for loue. A cleere conscience needeth no excuse, nor feareth any accusation. Lastly, you conclude, that neyther arte nor heart canne so set forth your noble Quene, as she deserueth. I graunt it, and reioyce at it, and that is the cause of our comming to see her, whom none canne sufficientlve commend: and yet doeth it not followe, that because we cannot giue her as much as shee is worth this off, therefore wee shoulde not owe her anye. But in this wee wyll imitate the olde Painters in Greece, who drawing in theyr Tables the Portrayture of Iuppiter, were euerie houre mending it, but durst neuer finish it. And being demaunded why they beganne that, which they could not ende, they aunswered, in that we shewe him to bee Iupiter, whom euerie one maye beginne to paint, but none canne perfect. In the lyke manner meane wee to drawe in parte the prayles of her, whom wee cannot thoroughly portraie, and in that wee signifie her to bee Elizabeth. Who inforseth euerie man to doe as much as he can, when in respect of her perfection, it is nothing. For as hee that beholdeth the Sunne steadfastly, thinking thereby to describe it more perfectly, hath his eyes so dazeled that he can discerne nothing, so saeth it wyth those that seeke meruaylously to prayse those that are without the compasse of their iudgements & all comparison, that the more that they desire, the lesse they discerne, and the nearer they thinke themselves in good wyll, the farther they finde themselves off in wisdom, thinking to measure that by an ynch, which they cannot reach with the ell. And yet Father it can be neither hurtfull to you, nor hatefull to your Prince, to heare the commendation of a straunger, or to aunswere his honest request, who wyll wish in heart no lesse glorie to her then you doe, although they canne wish no more.

And

## *Euphues and his England.*

18

And therefore mee thinketh you haue offered a lyttle discourtesie, not to aunſwere vs, and to ſuſpect vs greate iniurye: hauing neyther might to attempt anye thing which may doe you harme, nor malice to reuenge, where we finde helpe. For mine owne part this I ſaye, and for my friend preſent the lyke I dare ſwear, howe boldlye I cannot tell, howe truly I knowe: that there is not anye one, whether he be bounde by benefite or ductie, or both: whether linked by zeale, or tyme, or bloud, or all: that more humbly reuerenceth her Maieſtie, or meruaileth at her wiſedome, or praieth for her long prosperous and glorious reigne, then we: then whome we acknowledge, none more ſimply, and yet dare auiſwe, none more faythfull. Which we ſpeake not to get ſeruice by flatterie, but to acquite our ſelues of ſuſpition, by faith: which is all that eyther a Prince can deſire of his ſubiect, or a baſſall yelde to his Soueraigne, and that which we owe to your Queene; and all others ſhoulde offer, that eyther for feare of puniſhment dare not offende, or for loue of vertue will not.

Here olde Fidus interrupting young Euphues, being almoſt induced by his talke to aunſwere his requeſt, yet as one neither too credulous, nor altogether miſtruſtfull, he replied as a friend, and ſo wiſely as he glaunced from the marke Euphues ſhot at, and hit at the laſt the white which Philautus ſet vp, as ſhall appeare hereafter. And thus he began.

**M**y ſonnes (mine age giueth me the priueledge of that tearme, and your honeſties cannot reſuſe it) you are too younge to vnderſtande matters of State, and were you elder to knowe them, it were not for your eſtates. And therefore mee thinketh the tyme were but loſt, in pulling Hercules ſhoe vppon an Infants foete, or in ſetting Atlas burthen on a childes ſhoulder, or to buſe your backs wyth the burthen of a whole king-

ff. ii.

done,

## *Euphues and his England.*

some, which I speake not, that eyther I mistrust you,  
(fo: your reply hath fully resolved that feare) or that I  
mallice you (fo: my good wil may cleere me of that fault)  
or that I dread your might (fo: your small power cannot  
bring me into such a follye). but that I haue learned by  
experience, that to reason of Kings or Princes, hath euer  
bene much misliked of the wise; though much desired of  
foles, especially wher olde men which should be at their  
beads, be too busie with the Court: and young men which  
shuld follow their books, be too inquisitiue in the affaires  
of Princes. We should not looke at that we cannot reach,  
nor long fo: that we should not haue: things aboue vs,  
are not fo: vs, & therefore are Princes placed vnder the  
Gods, that they should not see what they do, and we vnder  
Princes yf we might not enquire what they do. But  
as the foolish Eagle that seeing the Sunne, coueteth to  
build her nest in the Sunne, so fond youth, which biew-  
ing the glorie and gloriousnesse of the Court, longeth to  
knowe the secrets of the Court. But as the Eagle burn-  
eth out her eyes with that proude lust: so dooth youth  
breake his heart with that peeuish conceit. And as Satirus  
not knowing what fire was, woulde needes imbrace it;  
and was burned: so these sonde Satiri not vnderstanding  
what a Prince is, run boldly to meddle in those matters  
which they know not, and so feele wo:thely the heat they  
woulde not. And therefore good Euphues and Philautus,  
contēt your selues with this, that to be curious in things  
you should not enquire off, if you knowe them, they  
appertaine not vnto you; if you knowe them not, they  
cannot hinder you. And let Appelles aunswere to Alex-  
ander, be an excuse for mee. When Alexander woulde  
needes come to Appelles shoppe and paint, Appelles pla-  
ced him at his backe, who going to his owne worke,  
did not so much as cast an eye backe, to see Alexanders  
deuices, which being well marked, Alexander saide thus  
vnto him: Art not thou a cunning Painter, and wilt thou



## *Euphues and his England.*

9

thou not ouerlooke my picture, and tell me wherin I haue done well, and wherin ill, whom he anſwered wiſely, yet merily: In faith O king, it is not for Appelles to enquire what Alexander hath done, neither if hee ſhewe it me to iudge how it is done, and therefore did I ſet your maieſty at my backe, that I might not glaunce towards a Kings worke, and that you looking ouer my head, might ſee mine, for Apelles ſhadowes are to be ſene of Alexander, but not Alexanders of Appelles. So ought wee Euphues to frame our ſelues in all our actions and deuises, as though y king ſtood ouer vs to beholde vs, and not to looke what the king doth behinde vs. For whatſoeuer he painteth it is for his pleaſure, and we muſt thinke for our profit: for Appelles had his reward, though he ſawe not the worke.

I haue heard of a Magnifico in Millaine (and I thinke Philautus you beeing an Italian doe remember it,) who hearing his ſonne inquiſitiue of the Emperours lyfe and demeanour, reprehended him ſharply, ſaying: that it beſeemed not one of his houſe, to enquire holue an Emperour liued, vnleſſe he himſelfe were an Emperour: for that the behauiour & vſage of ſo honourable perſonages are not to be called in queſtion of euerie one that doubteth, but of ſuch as are their equalls.

Alexander being commaunded of Philip his father, to waſtelle in the games of Olympia, anſwered he would, if there were a king to ſtrive with him: whereby I haue noted (that others ſeeme to inforce) that as kings paſtimes are no playes for euerie one: ſo they ſecretes, their counſayles, their dealings, are not to be either ſcanned or enquired off, any waie, vnleſſe of thoſe that are in the lyke place, or ſerue the lyke perſon.

I cannot tell whether it be a Caunterburie tale, or a Fable in Aefope, but pretie it is, (and true in my minde) That the Foxe and the Mouſe, going both a filching for foode, thought it beſt to ſee whether the Lyon were a ſleepe or awake, leaſt beeing too bolde, they ſhoulde ſpawde

## *Euphues and his England.*

too bad. The Fore entering into the Kings denne (a king I call the Lyon) brought worde to the Woulfe, that hee was a sleepe, and went himselfe to his owne kennell, the Woulfe desirous to search in the Lyons Denne, that hee might espie some fault, or steale some praie, entered boldly, whom the Lyon caught in his pawes, & asked what he would: The silly Woulfe, (an vnapt tearme for a wolfe, yet fit, being in a Lyons hands) answered, that understanding by the Fore, hee was a sleepe, hee thought hee might be at libertie to suruey his lodging: vnto whom the princely Lyon, with great disdain, though little despise, (for that there can be no enuie in a king) sayd thus: Dost thou thinke that a Lyon thy Prince and gouernour, can sleepe, though hee winke, or darest thou enquire, whether he winke or wake? The Fore had more craft then thou, and thou more courage (courage I will not say, but boldnesse: and boldnesse is too good, I may saie desperatnesse) but you shall both well knowe, and to your griefes feele, that neyther the wilynesse of the Fore, nor the wildnesse of the Woulfe, ought either to see or to aske, whether the Lyon eyther sleepe or wake, bee at home or abroade, dead or aline. For this is sufficient for you to know, that there is a Lyon, not where he is, or what he doth. In like manner Euphues, is the gouernment of a Monarchie (though homely bee the comparison, yet apt it is) that it is neyther the wise Fore, nor the malicious Woulfe, should venture so farre, as to learne whether the Lyon sleepe or wake in his denne, whether the Prince fast or feast in his Court: but this should bee their order, to vnderstande there is a King, but what he doth, is for the Gods to examine, whose ordinaunce he is, not for men, whose ouerser he is. Then how vaine is it Euphues (too milde a word for so madde a minde) that the foote shoulde neglect his office, to correct the face, or that subiects should seeke more to knowe what they Princes doe, then what they are: wherein they shew themselves as badde as beastes, and much worse then

Then my Wæs, who in my conceit, though I maye seeme partiall, obserue more order than they, (and if I myght saye so of my good Wæs,) more honestie: honestye my olde Granfather called that, when men liued by lawe, not lyst: obseruing in all things the meane, which we name vertue, and vertue we account nothing else but to deale iustly and temperatly.

And if I might craue pardon, I would a litle acquaint you with the common wealth of my Wæs, which is neither impertinent to the matter we haue now in hand, nor tedious to make you wearie.

Euphues delighted with the discourses of olde Fidus, was content to heare anye thing, so hee might heare him speake some thing, and consenting willingly, he desired Fidus to goe so ward: who now removing himselfe nearer to the Hives, began as followeth.

Gentlemen, I haue for the space of these twentie yeres dwelt in this place, taking no delyght in anye thing, but onely in keeping my Wæs, & marking them: and this I finde, which had I not sene, I should hardly haue believed, that they vse as great wit by induction, and Arte by workmanshippe, as euer man hath or can, vsing betwixen themselves no lesse Justice then wisdom, and yet not so much wisdom as Maiestie: insomuch as thou wouldest thinke that they were a kind of people, a common wealth for Plato, where they all labour, all gather honnie, flie altogether in a swarme, eate in a swarme, and sleepe in a swarme: so neate and finely, that they abhorre nothing so much as vncleanenesse, drinking pure and cleare water, delighting in swete and sounde musicke, which if they heare but once out of tune, they flie out of sight: and therefore are they called the Hives birds, because they followe not the sound so much as the consent. They liue vnder a Lawe, vsing greate reuerence to their Elder, as to the wiser.

They



## *Euphues and his England.*

They chouse a king, whose Wallaice they frame, both brauer in shewe, and stronger in substance: whome if they finde to fall, they establish againe in his Throne, with no lesse ductie then deuotion, garding him continually, as it were for feare he should miscarrie, and for loue he shoulde not: whome they tender with such faith and fauour, that whether so euer he dyeth, they followe him, and if he can not lie, they carrie him: whose life they so loue, that they will not for his safetie sticke to die, such care haue they for his health, on whom they build all their hope. If their Prince die they knowe not howe to liue, they languishe, weepe, sighe, neither intending their worke, nor keeping their olde societie. And that which is most meruaylous, and almost incredible: if there be anie that hath disobeyed his commaundements, eyther of purpose or vniwittingly, he killeth himselfe with his owne sting, as executioner of his owne stubbornnesse.

The King himselfe hath his sting, which he vseth rather for honour then punishment: And yet Euphues, albe it they liue vnder a Prince, they haue their Priuiledge, and a great liberties, as straight lawes.

They call a Parliament, wherein they consulte for lawes, statutes, penalties, choosing Officers, and creating their king, not by affection, but reason: not by the greater part, but the better. And if such a one by chaunce be chosen (for among men sometimes the worst speede best) as is bad, then is there such ciuill warre and dissention, that vntill he be pluckt downe, there can be no friendship: and ouerthrowed, there is no enmitie, not fighting for quarrells, but quietnesse.

Euerie one hath his office, some trimming the Honnie, some working the Ware, one framing hiues, another the combes, and that so arteficially, that Dedalus coulde not wyth greater art or excellencie, better dispose the orders, measures, proportions, distinctions, ioyntes and circles. Diuerse hewe, others polysth, all are carfull to doe their  
their

their work so strongly, as they may resist the craft of such  
Dyones as seek to liue by their labours, which maketh the  
to keepe, to watch & ward, as liuing in a campe to others,  
& as in a court to themselves. Such a care of chastity, that  
they neuer ingender, such a desire of cleannesse, that there  
is not so much as meate in all their huius. When they go  
soyth to worke, they marke the winde, y clouds, & whatso  
euer doth threaten either their ruine or raigne, & hauing  
gathered out of euerie flower bonnie, they returne loden  
in their mouths, thighs, wings, & all the bodie, whom they  
that tarried at home receiue readily, as easing their backs  
of so great burthens.

The king himselfe not idle goeth vp & downe, increas  
ring, threatening, commaunding, vsing the counsell of a se  
quell, but not losing the dignitie of a Prince, preferring  
those that labour to greater authoritie, & punishing those  
that loyter with due seueritie. All which things being  
much admirable yet this is most, y they are so profitable,  
bringing vnto man both hunnie and ware, each so whol  
some, y we all desire it both so necessarie, that we cannot  
misse them. Where Euphues is a common wealth, which  
oftentimes calling to my minde, I cannot chouse but com  
mend aboue any y I haue either read or heard of. Where  
the king is not for euerie one to talke of, where there is  
such homage, such loue, such labour, that I haue wished of  
tentimes rather be a Bee, then not be as I should be.

In this little garden with these Huius, in this house  
haue I spent the better part of my life, yea, and the best:  
I was neuer busie in matters of state, but referring all  
my cares vnto the wis dome of graue counsaillors and my  
confidence in the noble minde of my dread Soueraigne &  
Queene, neuer as king what she did, but alwaies praying  
she may doe well, not enquiring whether she might doe  
what she would, but thinking she would doe nothing but  
what she might.

Thus contented with a meane estate, and neuer curi

## *Euphues and his England.*

ous of the high estate. I found me such quiet, y me thinketh, he which knoweth least liueth longest: insomuch that I chose rather to be an Hermit in a caue, then a counsellour in the Court.

116 Euphues perceiuing olde Fidus to speake what he thought, answered him in these short words He is verie obstinate, whom neither reason nor experience can persuade: and truly seeing you haue alleadged both, I must needs allow both. And if my former request haue bredde any offence, let my later repentaunce make amends. And yet this I knowe, that I enquired nothing that myght bring you into daunger, or me into trouble: for as young as I am, this I haue learned, that one may point at a star but not pull at it, & see a Prince, but not search him: and for mine owne part, I neuer meane to put my hande betwene the barke and the treë, or in matters which are not for me to be ouer curious.

The common wealth of your Bées did so delight me, that I was not a little sorry, that either their estate haue not bene longer, or your leasure more, for in my simple iudgement, there was such an orderly gouernement, that men may not be ashamed to imitate them, nor you weary to keepe them.

They hauing spent much time in these discourses, were called in to supper, Philautus more willing to eate, then heare their tales, was not the last that went in: where being all set downe, they were serued all in earthen dishes, all things so neate and cleanelly, that they perceiued a kinde of courtly maiestie in the minde of their Host, though he wanted matter to shew it in his house.

Philautus I knowe not whether of nature melancholy, or feeling loue in his bosome, spake scarce ten wordes, since his comming into the house of Fidus.

Which the olde man well noting, began merily thus to parle with him.



**S**eruaile Gentleman, that all this time you haue ben tongue tied, either thinking not your selfe welcome, or disdaining so homely intertainment: in the one you doe me wrong, for I thinke I haue not shewed my selfe straunge, for the other you must pardon me, for that I haue not to doe as I would, but as I may: And though England be no graunge, but yeldeth euery thing, yet is it here as in euerie place all for money.

And if you will but accept a willing minde in steede of a costly repast, I shall think my selfe beholding vnto you, and if time serue and my Wees prosper, I will make you part of amends, with a better breakfast.

Philautus thus replied: I knowe good Father, my welcome greater then any waies I can requite, and my chere more bountifull then euer I shall deserue, though I some silent for matters that trouble mee, yet I would not haue you thinke mee so foolish, that I shoulde either disdaine your companie, or mislike your chere, of both the which I thinke so wel, that if time might answer my true meaning, I would exceed in cost, though in curtesie I know not how to compare with you, for (without flattery bee it spoken) if the common courtesie of England bee no worse then this towards straungers, I must needs thinke them happie that trauaile into these coastes, and the inhabitants the most curteous of all Countries.

Here began Euphues to take the tale out of Philautus mouth, and to play with him in his melancholike mood, beginning thus.

**N**O Father, I durst sweare for my friend, that both he thinketh himselfe welcome, and his fare good, but you must pardon a young Courtier, who in the absence of his Ladie thinketh himselfe forlorne: And this vile dogge Loue will so ranckle where he biteth, that I feare my friends sore will be a Fistula: for you may perceiue that

G. y.

that

## *Euphues and his England.*

that he is not where he liues, but where he loues, & more thoughts hath he in his head, then you Bees in your hives, & better it were for him to be naked among your wasps, though his body were all blistered, then to haue his heart stong so with affection, whereby he is so blinded. But beleeue me Fidus, he taketh as great delight to course a cogitation of loue, as you doe to vse your time with honnie. In this plight hath he bene euer since his coming out of Naples, and so hath it wrought with him (which I had thought impossible) y<sup>e</sup> pure loue did make him Sea sicke, insomuch as in al my trauaile with him, I seemed to euerie one to beare with me the picture of a proper man, but no liuing person, the more pittie, and yet no force.

Philautus taking Euphues tale by the end, and the olde man by the arme, betwene grieve and game, iest and earnest, answered him thus.

*Phil.*

**E**VPHUES would die if he should not talke of loue once in a daie, and therefore you must giue him leaue after euery meale, to close his stomack with loue, as with Marmalade, and I haue heard, not those that say nothing, but they that kicke oftneest against loue, are euer in loue: yet doth he vse me as the meane to moue the matter, and as the man to make his myrrour, hee himselfe knowing best the price of coyne, not by the market folkes, but his owne footsteppes. But if he vse this speech, either to make you merrie, or to put me out of conceit, he doth well, you must thanke him for the one, and I will think on him for the other. I haue oftentimes sworne, that I am as farre from loue as he, yet will he not beleue me, as incredulous as those, who thinke none bald till they see his byaines. As Euphues was making answer, Fidus prevented him in this manner.

*Phil.*

**T**here is no harme done Philautus, for whether you loue, or Euphues iest, this shall breede no iarre. It may

may be when I was as young as you, I was as idle as you, (though in my opinion, ther is none lesse idle then a louer.) For to tell the truth I my selfe was once a cour-  
tier, in the daies of that most noble King of famous me-  
morie, Henrie the eight, father to our most gracious La-  
die Elizabeth.

Where, and with that he paused, as though the re-  
membraunce of his olde life, had stopped his new speach:  
but Philautus itching to heare what he would say, desired  
him to goe forward, vnto whom Fidus fetching a great  
sigh, said: I will. And there againe made a full point.  
Philautus burning as it were, in desire of this discourse,  
byged him againe with great entreatie: then the old man  
commaunded the boyd to be vncovered, grace being said,  
called for stoles, and sitting by the fire, vttered the whole  
discourse of his loue, which brought Philautus a bed, and  
Euphues a sleepe.

And now Gentlemen, if you wil giue care to the tale  
of Fidus, it may be, some will be as watchfull as Philau-  
tus, though manye as drouisie as Euphues. And thus he be-  
gan with a heauie countenaunce (as though his paynes  
were present, not past) to frame his tale.

**W**as borne in the wilde of Kent, of honest Parents  
and worshipfull, whose tender cares, (if the fondnesse  
of Parents may be so termed) prouided all things, euen  
from my very cradell, vntill their graues, that might ei-  
ther bring me vppe in good letters, or make me heire to  
great liuings. I, (without arrogancie be it spoken,) was  
not inferiour in wit to manie, which finding in my selfe,  
I flattered my selfe, but in the end deceiued my selfe: for  
being of the age of xx. yeres, there was no trade or kinde  
of life, that either fitted my humour, or serued my turne,  
but the Court: thinking that place the onely meanes, to  
climbe high and sit sure. Wherein I followed the vaine  
of young Souldiours, who iudge nothing sweeter than



## *Euphues and his England.*

warre, till they fæle the waight, I was there intertained as wel by the great friends my father made, as by mine owne forwardnes, where, it being now but honie Mone, I endeauoured to Courte it with a grace, (almost past grace) laying more on my backe, than my friendes could wel beare, hauing many times a bzaue cloke, and a thred bare purse. Who so conuersant with the Ladies as I: who so pleasaunt: who more prodigall? Inſomuch as I thought the time loſt, which was not ſpent either in their companie with delight, or for their companie in letters. Among al the troupe of gallant Gentlemen, I singled out one, (in whom I miſliked nothing but his grauitie) that aboue all I ment to truſt: who as wel for the good qualities he ſaw in me, as the little gouernment he feared in me, began one night to vtter theſe ſew words.

*Fido*  
Friend Fidus (if Fortune allow a tearme ſo familiar) I would I might liue to ſee thee as wiſe, as I perceiue thee wittie, then ſhould thy life be ſo ſeaſoned, as neyther too much witte might make thee proud, nor too great riot pore. My acquaintance is not great with thy perſon, but ſuch inſight haue I into thy conditions, that I feare nothing ſo much as that there thou cathe thy fall, where thou thinkeſt to take thy riſing. There belongeth more to a Courtier than brauerie, which the wiſe laugh at: or perſonage, which the chaſt marke not: or wit, which the moſt part ſee not.

It is ſober and diſcreet behauior, ciuill & gentle demeanour, that in court winneth both credit and commoditie, which counſell thy vnripened yeares, thinke to procede rather of the mallice of age, than the good meaning.

To ride well is laudable, and I lyke it: to run at the tilte not amiſſe, & I deſire it: to reuell much to be prayſed, and I haue vſed it: which things, as I knowe them all to be courtly, ſo for my part, I accompt them neceſſarie: ſo wher greateſt aſſemblies are of noble gentlemen, there ſhould be the greateſt exerciſe, of true Nobilitie.

And

And I am not precise, but that I esteeme it as expedient in feates of armes and actiuitie to employ the body, as in studie to wast the minde: yet so should the one be tempered with the other, as it might seeme as great a shame to be valiant and courtly without learning, as to be studious and bookish without valure.

But ther is another thing Fidus, which I am to warn thee of, and if I might, to wrest thee from: not that I envie thy estate, but that I wold not haue thee forget it. Thou vnest too much (a little I thinke to bee too much) to dally with women, which is the next way to doate on them. For as they that angle for the Torroys, hauing once caught him, are driuen into such a lythernesse, that they lose all their spirits being benumbed: so they that seeke to obtaine the good will of Ladies, hauing once a lyttle holde of their loue, they are driuen into such a traunce, that they let go the holde of their libertie, bewitched like those that view the head of Medusa, or the Gliper tied to the bough of the Wæch tree, which keepeth him in a dead slæpe, though it begin with a swæete slumber.

I my selfe haue tasted new wine, & finde it to be more pleasaunt than wholesome, and Grapes gathered before they be ripe, may set the eyes on lust, but they make the teeth an edge, and loue desired in the budde, not knowing what the blossome were, maye delight the conceiptes of the head, but it will destroye the contemplature of the heart.

What I speake now is of mere good will, & yet vpon small presumption: but in things which come on the sodaine, one cannot bee to warie to preuent, or too curious to mistrust: for thou art in a place, either to make thee hated for vice, or loued for vertue, and as thou reuerencest the one before the other, so in vprightnesse of life thou it. Thou hast good friendes, which by thy lewde delightes, thou maist make great enimies: and heauie foes, which by thy well doing, thou maist cause to be earnest adversaries

## *Euphues and his England.*

bettoꝛs of the, in matters that now they canuasse against the. And so I leaue the, meaning hereafter to beare the rain of thy bridle in mine hands, if I see the head strong & so he departed. I gaue him great thankes, & glad I was we were parted: for his putting loue into my minde, was like the throwing of Buglosse into wine, which increaseth in him that drinketh it a desire of lust, though it mitigate the force of drunkenness.

I now fetching a windles, that I might better haue a shote, was prevented with redie game, which saued me some labour, but gained me no quiet. And I would gentlemen, that you could feele the lyke impressions in your mindes at the rehearsall of my mishap, as I did passions at the entring into it. If euer you loued, you haue found the like, if euer you shal loue you shal taste no lesse. But he so eager of an end, as one leaping ouer a stile, before he come to it, desired few Parentheses or digressions, or gloses, but the text, where he himselfe was coating in the margent. Then said Fidus, thus it fell out.

It was my chaunce (I know not whether chaunce or destinie, that being invited to a banquet, where many Ladies were, and too many by one, as the ende tryed, though then too many by all, sauing that one, as I thought, I cast mine eies so earnestly vpon her, that my heart bowd her the mistres of my loue, and so fully was I resolved to prosecute my determination, as I was earnest to begin it.

Now Gentlemen, I commit my case to your considerations, being wiser than I was then, and somewhat as I gesse elder: I was but in Court a nouice, hauing no friend, but him before rehearsed, whome in such a matter, I was lykelyer to finde a bridle then a Spurre. I neuer before that time could imagine what Loue shoulde meane, but vsed the tearme as a flout to others, which I found now as a seauer in my selfe: neither knowing from whence the occasion shoulde aryse, nor where I myght  
saue



seeke the remedie. This distresse I thought youth would haue woyn out, by reason, or time, or absence, or if not euery one of them, yet all. But as fire getting holde in the bottome of a tree, neuer leaueth till it come to the toppe, or as strong popson Antydotum being but chased in the hande, pearceth at the last the heart, so loue which I kept but low, thinking at my will to leaue, entered at the last so farre, that it held me conquered. And then disputing with my selfe, I played this on the bit.

Fidus it standeth thee vpon, either to winne thy loue, or to weane thy affections, which choyce is so harde, that thou canst not tel, whether the victorie will be the greater in subduing thy selfe, or conquering her.

To loue and to liue well is wished to manie, but incident to fewe. To liue and to loue well is incident to few, but indifferent to all. To loue without reason is an argument of lust: to liue without loue, a token of folly. The measure of loue is to haue no meane, the ende, to be euerlasting.

Theseus had no neede of Ariadnes thred to finde the waye into the Labozinth, but to come out, nor thou of any helpe howe to fall into these bzakes, but to fall from them. If thou be bewitched with eyes, weare the eyes of a wesell in a ring, which is an inchantment against such charmes: and reason with thy selfe whether there be more pleasure to be accounted amorous, or wise. Thou arte in the viewe of the whole Courte, where the iealous will suspecteth vpon euery light occasion, where of the wise thou shalt be accounted sonde, and the foolish amorous: The Ladies themselues how-soeuer they looke, will thus imagine, that if thou take thought for loue, thou art but a foole, if take it lightly, no true seruant. Besides this, thou art to be bound as it were an app:ntice, seruing seauen yeares for that, which if thou win, is losse in seauen houres: if thou loue thine equall, it is no conquest: if thy superiour, thou shalt be enuied: if thine

## *Euphues and his England.*

inferiour, laughed at. If one that is beautilfull, her countenour will chaunge before thou get thy desire: if one that is wise, shee will ouer-reach thee so farre, that thou shalt neuer touch her: if vertuous, she will eschew such fond affection: if one deformed, she is not worthy of any affection: if she be rich, she needeth thee not: if poore, thou needest not her: if old, why shouldest thou loue her, if young, why should she loue thee.

Thus Gentlemen, I fed my selfe with mine owne deuises, thinking by piece meale to cut off y<sup>e</sup> which I could not diminish, for the more I strived with reason to conquer mine appetite, the more against reason I was subdued of mine affections.

At the last calling to my remembrance, an olde rule of loue, which a Courtier then told me, of whom when I demaunded what was the first thing to winne my Lady, he answered, Opportunitie: asking what was the second, he sayde Opportunitie: desirous to knowe what might be the thirde, he replied, Opportunitie. Which answered I marking, as one that thought to take mine ayne of so cunning an Archer, coniectured, that to the beginning, continuing and ending of loue, nothing could be more conuenient than Opportunitie, to the getting of the which, I applied my whole studie, and wore my wits to the stumpe, assuring my selfe that as there is a time, when the Hare will licke the Hounds eare, and the fierce Tigresse play with the gentle Lambe: so there was a certaine season, when women are to be wonne, in the which moment they haue neither will to denie, nor wit to mistrust.

Such a time I haue read a young Gentleman found to obtaine the loue of the Dutchesse of Millayne: such a time I haue heard, that a poore yeoman chose to get the fairest Lady in Mantua,

Unto the which time I trusted so much, that I solde the skinne before the beast was taken, reckoning with  
out

out mine hoast, and setting dolone that in my booke, as ready money, which afterwards I found to be a desperate debt.

**I**t chaunced that this my Ladie (whom although I might name for the loue I bore her, yet I will not for the reuerence I owe her, but in this storie call her Iffida) for to recreate her minde, as also to solace her bodie, went into y<sup>e</sup> Countrie, where she determined to make her abode for the space of thre monethes, hauing gotten leaue of those that might best giue it. And in this iourney I found good fortune so fauourable, that her abiding was within two miles of my Fathers mansion house, my parents being of great familiaritie with the Gentleman, where my Iffida lay. Who now so fortunate as Fidus? Who so fralicke? Shee being in the Countrie, it was no being for me in the Court? Where euerye pastime was a plague to the minde that lyued in melancholy. For as the Turtle hauing lost her mate wandereth alone, ioying in nothing but in solytarinesse, so poore Fidus in the absence of Iffida, walked in his Chamber, as one not desolate for lacke of companie, but desperate.

To make short of the circumstances which holde you too long from that I woulde heare, and I faine utter: I came home to my Father, where at mine enterance, Supper being set on the Table, I espied Iffida, Iffida Gentlemen, whome I founde before I sought, and lost before I wonne. Yet least the alteration of my face, might argue some suspition of my follyes, I, as courtly as I coulde, though God knowes but courselly, at that time behaued my selfe, as though nothing pained me, whē in truth nothing pleased me. In the middle of supper, Iffida as well for the acquaintaunce we had in Court,



## *Euphues and his England.*

as also the curtisie shee vsed in generall to all, taking a Glasse in her hand filled wyth wine, dranke to me in this wise. Gentleman, I am not learned, yet haue I heard that the vine beareth thre grapes, the first altereth, the second troubleth, the third dulleth. Of what grape this Wine is made, I cannot tell, and therefore I must craue pardon if either this draught chaunge you, vnles it be to the better, or griene you, except it be for greater gaine, or dull you, vnlesse it be your desire, which long preamble I vse to no other purpose, then to warne you from Wine hereafter, being so well countelled before. And with that she drinke, ing, deliuered me the glasse, I now taking heart at glasse to see her so gamesome, as merrily as I could, pledged her in this manner.

**I**s pittie Ladie you want a pulpit, hauing preached so well ouer the pot, wherein you both shew the learning which you professe you haue not, and a kinde of loue which would you had: y one appereth by your long sermō, y other by the desire you haue to keepe me sober, but I wil refer mine answer till after supper, & in the meane season, be so temperate, as you shal not thinke my wit to smel of the Wine, although in my opinion, such grapes set rather an edge vpon wit, than abate the poynt. If I may speake in your cast, quoth Iffida, (the glasse being at my nose) I thinke, wine is such a whetstone for wit, that if it be often set in that manner, it will quickly grinde all the Steele out, & scarce leaue a backe where it found an edge. With many like speeches we continued our supper, which I will not repeate, least you should thinke vs Epicures to sit so long at our meat: but all being ended, we arose, where as the manner is, thanks and curtic made to each other, we went to the fire, wher I boldned now without blushing, tooke her by y hand, & thus began to kinde the flame which I should rather haue quenched: seeking to blow a cole, when I should haue blowen out the candle.

Gen

**G**entlewoman eyther thou thoughtes my wittes verie short, y a sip of Wine could alter me, or els yours very sharpe to cut me off so roundly, whē as I (without offence be it spoken) haue heard, that as deepe drinketh the Goose as the Gander.

Gentleman (quoth she) in arguing of wittes, you mistake mine, and call your owne into question. For what I say, proceeded rather of a desire to haue you in health, then of mallice to wish you harme. For you well knowe, that wine to a young bloud, is in the spring time flaxe to fire, and at all times either vnwholsome, or superfluous, and so daungerous, that more perish by a surfet then the sword.

I haue heard wise Clearkes saie, that Galen being asked what dyet he vsed that he liued so long, aunswered: I haue dronke no wine, I haue touched no woman, I haue kept my selfe warme.

Nowe sir, if you will license me to procede, this I thought, that if one of your yeares should take a dram of Magis, whereby consequently you shuld fall into an ounce of loue, and then vpon so great heate take a little colde, it were inough to cast you awaie, or tourne you out of the waie. And although I be no Physitian, yet haue I bene vsed to attend sicke persons, where I founde nothing to hurt them so much as Wine, which alwayes drew with it, as the Adamant doth the yron, desire of women: how hurtfull both haue bene, though you be to young to haue tryed it, yet you are old inough to beleue it. Wine should be taken as the dogs of Aegypt drinke water, by snatches, and so quench their thirst, and not hinder their running, or as the daughters of Lyfander vsed it, who wyth a droppe of Wine toke a spoonfull of water: or as the Virgines in Roine, who drinke but theyr eye full, contenting themselves as much wyth the sight, as with the taste.

Thus to excuse my selfe of vnkindnesse, you haue

V.iiij.

made

## *Euphues and his England.*

made me almost impudent, and I you, (I feare me) impatient, in seeming to prescribe a dyet where is no danger: in giuing a preparatiue, when the bodie is purged. But seeing all this talke came of drinking, let it end with drinking.

I seeing my selfe thus ridden, thought either she should sit fast, or else I would cast her. And thus I replied.

*u b y f d 2*  
Ladie, you thinke to waide deepe, where the fowd is but shallowe, and to enter into the secretes of my minde, when it lyeth open already, wherein your vse no lesse art to bring me in doubt of your good wil, then craft to put me out of doubt, hauing bayted your hooke both with poison and pleasure, in that vsing the meanes of Whisicke (where of you so talke, mingling swete sirops with bitter dregs. You stand in feare that Wine should inflame my liuer, and conuert mee to a Louer: truly I am framed of that mettall, that I can mortifie any affections, whether it bee in drinke or desire, so that I haue no neede of your Plasters, though I must needs giue thankses for your paynes.

And now Philautus, for I see Euphues begin to nod, thou shalt vnderstande, that in the middest of my replie, my father with the rest of the companie interrupted me, saying, they would fall all to some pastime, which because it groweth late Philautus, we will deferre till the morning, for age must keepe a straght dyet, or else a sickly lyfe.

Philautus tickled in euerie beine wyth delyght, was loth to leaue so, although not willing the good olde man shoulde breake his accustomed houre, vnto whome sleape was the chiefeest sustenance. And so waking Euphues, who hadde taken a nappe, they all went to their lodging, where I thinke Philautus was musing vpon the euent of Fidus his loue: But there I will leaue them in their beddes, till the next morning.

Gentle



## *Euphues and his England.*

28

**G**entlemen and Gentlewomen, in the discourse of this loue, it may seeme I haue taken a newe course: but such was the time then, that it was as straunge to loue, as it is now common, and then lesse vsed in the Court, than it is now in the Countrie: But hauing respect to the time past, I trust you wyl not condemne my present tyme, who am inforced to sing after theyr Plaine songe that was then vsed, and wyl followe hereafter, the Crochets that are in these dayes cunningly handled.

For the mindes of Louers alter with the mad modes of the Positions: and so much are they within few yeares chaunged, that we account their olde wooing and singing to haue so litle cunning, that we esteeme it barbarous, and were they liuing to heare our new quoyings, they would iudge it to haue so much curiositie, that they would terme it foolish.

In the time of Romulus, all heades were rounded of his fashion: in the time of Caesar, curled of his manner. When Cyrus lyued, euerie one praised the hooked nose, and when he dyed, they allowed the straight nose. And so it fareth wyth loue: in times past, they vsed to wooe in plaine tearmes, now in picked sentences, and hee speaketh best that speaketh wyself: euerie one following the newest waie, which is not euer the nearest waie: some going ouer the stile when the gate is open, another keeping the right beaten path, when he maye crosse ouer better by the fields.

Euerie one followeth his owne fancie, which maketh diuerse leape short, that want of good rising, and manye shote ouer for lacke of true aime.

And so that passe it is come, that they make an arte of that, which was wont to be thought naturall: And thus it standeth, that it is not yet determined, whether in loue Vlysses more preuailed with his wit, or Paris with his personage, or Achilles with his prowesse.

For

## *Euphues and his England.*

For euerie of them hath Venus by the hand, and they are all assured and certaine to winne her heart.

But I had almost forgotten the olde man, who bleseth not to sleepe compasse, whom I see with Euphues and Philautus now alreadie in the garden, readie to proceede with his tale : which if it seeme tedious, wee will breake off againe when they goe to dinner.

**I** thus calling these Gentlemen by, brought them into his garden, where vnder a sweet arbour of Eglentine, the birds recording their sweete notes, he also strayed his olde pipe, and thus began.

**G**entlemen, yesternight, I left off abruptly, and therefore I must begin in this manner.

My Father placed vs all in good order, requesting euer by questions to whet our wits, or by stories to try our memories, and Iffida that might best there be bolde, being the best in the companie, and at all assaies too good for me, began againe to preach in this manner. Thou art a Courtier Fidus, and therefore best able to resolute any question: for I know thy wit good to vnderstand, and ready to answer were, to thee therefore I addresse my talke.

*32 Euphues*  
**T**here was sometime in Sienna, a Magnifico, whome, God blessed with three daughters, but by three wines, and of three sundrie qualities: the eldest was verie faire, but a verie foole: the second meruailous wittie, but yet meruailous wanton: the third as vertuous as any lining, but more deformed then any that euer liued.

The noble Gentleman their Father, disputed for the bestowing of them with himselfe, thus.

I thanke the Gods that haue giuen me three daughters, who in their bosome carrie their dowries, insomuch as I shall not neede to disburse one myte for all their marryages: Paidens be they neuer so foolish, yet being faire,

faire they are commonly fortunate : for that men in these daies haue more respect to the outward shew, then the inward substance, wherein they imitate good Lapidaries, who choose the stones that delight the eie, measuring the value, not by the hidden vertue, but by the outward glistering, or wise Painters, who lay their best coulours vpon their worst counterfait.

And in this we thinketh nature hath dealt indifferently, that a soule whom euery one abhorreth, should haue beautie, which euerie one desireth : that the excellencie of the one, might excuse the vanitie of the other : for as wee in nothing more differ from the Gods, then when wee are foules : so in nothing doe we come nere them so much, as when we are amiable. This caused Helen to be snatched vpon for a Starre, and Ariadne to bee placed in the Heauens, not that they were wise, but fayre, fitter to adde a Maiestie in the Skie, then beare a maiestie in earth. Iuno, for all her ieaiousie, beholding Io, wished to bee no Goddesse, so shee might bee so gallaunt. Loue commeth in at the eye, not at the eare, by seeing Natures workes, not by hearing womens words. And such affects and pleasure doth sight bring vnto vs, that diuerse haue liued by looking on faire and beautifull pictures, desiring no meat, nor hearkening to any musicke. What made the Gods so often to trewant from heauen, and much here on earth, but beautie? What made men to imagine that the firmament was God, but beautie? which is sayd to bewitch the wise, and inchaunt them that made it. Pigmalion for beautie, loued the Image of Iuorie, Appelles the counterfaite of Campaspe, and none we haue heard of so sencelesse, that the name of beautie cannot either breake or bend.

It is this onely that Princes desire in their houses, Gardens, Orchards, or beddes, following Alexander, who more esteemed the face of Venus, not yet finished, then the Table of the nine Muses perfected. And I am of that minde, that there can be nothing giuen vnto mo:-



## *Euphues and his England.*

fall men by the immortall Gods, eyther more noble or more necessarie then beautie. For as when the counterfait of Ganimedes was shewen at a market, euerie one would faine buy it, because Zeuxis had therein shewed his greatest cunning: so when a beautifull woman appeareth in a multitude, euerie man is drawne to sue to her, for that the Gods (the onely painters of beautie) haue in her expressed the arte of their Deitie. But I will here rest my selfe, knowing that if I should runne so farre as beautie would carrie me, I should sooner want breath to tell her prayles, then matter to proue them, thus I am perswaded that my faire daughter shall be well married, for ther is none that can or will demaund a greater iointer then beautie.

My seconde childe is wittie, but yet wanton, which in my minde, rather addeth a delyght to the man, then a disgrace to the mayde, and so linked are those two qualities together, that to bee wanton without wit, is apishnesse: and to bee thought wittie wythout wantonnesse, precisenesse. When Laïs being verie pleasaunt had tolde a merrie iest: it is pittie sayd Aristippus, that Laïs hauing so good a wit shoulde bee a wanton. Pea quoth Laïs, but it were more pittie that Laïs shoulde bee a wanton, and haue no good wit. Osiris king of the Aegyptians, being much delighted with pleasaunt conceites, would often as firme, that he had rather haue a virgin that coulde giue a quicke ans were that might cut him, then a milde speech, that might claue him.

When it was obiected to a Gentlewoman, that shee was neyther fayre nor fortunate and yet (quoth she) wise and well fauoured, thinking it the chiefeest gifte that Nature could bestow, to haue a Rutchrowne hue, and an excellent head. It is witte that allureth, when euery worde shall haue his weight, when nothing shall proceede, but it shall either saour of a sharpe conceit, or a secret conclusion. And this is the greatest thing, to conceiue readily,

readily and aunc were aptly, to vnderstand whatsoeuer is spoken, and to replie as though they vnderstode nothing. A gentleman that once loued a Ladie most entirely, walking with her in a Parke, with a deepe sigh began to say: ¶ that women could be constant, she replied, ¶ that they could not, pulling her hat ouer hir head. why quoth y gentleman, doth the Sunne offend your eyes, yea, answered she, the Sonne of your Mother, which quicke and readye replies being well marked of him, he was enforced to sue for that which he was determined to shake off. A noble mā in Sienna, disposed to iest with a Gentlewoman of meane birth, yet excellent qualities, betwene game and earnest, gan thus to salute her. I knowe not how I should commend your beauty, because it is somewhat too browne, nor your stature being somewhat too low, & of your wit I cannot iudge, no quoth shee, I beleue you, for none can iudge of wit, but they that haue it, why then quoth hee, doest thou thinke me a foole, thought is free my Lorde, quoth shee, I will not take you at your word. He perceiuing all outward faultes to be recompensed with inward fauour, chose this virgin for his wife. And in my simple opinion, hee dyd a thing both woorthie his stocke and her vertue. It is wit that flowzisseth when beautie fadeth: that warreth young when age approacheth, and resembleth the Iule leafe, who although it be dead continueth greene. And because of al creatures the womans wit is most excellent, therefore haue the Poets fained the Muses to be women, the Nymphs, the Goddesses: ensamples of whose rare wisdomes and sharp capacities would nothing but make me commit Idolatrie with my daughter. I neuer heard but of thre things which argued a fine witte, inuention, conceiuing, and wering. Which haue also bene found so common in women, that were it not I should flatter them, I should thinke them singular.

Then this sufficeth mee that my seconde Daughter  
I. y. shall

## *Euphues and his England.*

shall not leade Apes in hell, though she haue not a pennie for the Priest, because she is wittie, which bindeth weake things, and loseth strong things, and worketh all things, in those that haue either wit themselves, or loue wit in others.

My youngest, though no pearle to hang at ones eare, yet so precious shee is to a well disposed minde, that grace seemeth almost to disdaine Nature. She is deformed in bodie, slow of speech, crabbed in countenaunce, and almost in all partes crooked, but in behauiour so honest, in prayer so deuout, so precise in all her dealings, that I neuer heard her speak any thing, that either concerned not good instruction, or godly mirth.

Who neuer delighteth in costly apparell, but euer desireth homely attire, accounting no brauerie greater then vertue: who beholding her vglye shape in a glasse, smyling sayde: This face were faire if it were tourned: noting that the inwarde motions would make the outward fauour but counterfaite. For as the precious Stone Sandaltra, hath nothing in outward appearaunce, but that which seemeth blacke, but being broken, poureth forth beames lyke the Sunne: so vertue sheweth but bare to the outward eye, but being pearced with inward desire, shyneth lyke Christall. And this dare I avouch, that as the Trogloditæ which digged in the filthie ground for rootes, and found the inestimable stone Topason, which enriched them euer after: so he that seeketh after my youngest Daughter, which is deformed, shall finde the greate treasure of pietie, to comfort him during his life. Beautifull women are but like y<sup>e</sup> Ermine, whose skinne is desired, whose carcasse is despised, the vertuous contrariwise, are then most liked when their skin is least loued.

Then ought I to take least care for her, whom euerie one that is honest will care for: so that I will quiet my selfe with this perswasion, that euerie one shall haue a  
lover



## *Euphues and his England.*

31

woer shortly. Beautie can not liue without a hus band,  
wit will not, vertue shall not.

**N**OW Gentleman, I haue propounded my reasons,  
for euery one I must now aske you the question. If  
it were your chaunce to trauaile to Sienna, and to see as  
much there, as I haue told you here, whether would you  
chose for your wife, the faire fowle, the wittie Wanton,  
or the crooked Saint.

When she had finished, I stood in a maze, seeing three  
hookes layd in one bayte, vncertaine to aunswere what  
might please her, yet compelled to say somewhat, least I  
should discredite my selfe: But seeing all were whist to  
heare my iudgement, I replied thus.

**L**ADY Iffida, & Gentlewomen all, I meane not to trauel  
to Sienna to wooe Beautie, least in comining home,  
the aire chaunge it, and then my labour be lost: neither to  
seeke so farre for Wit, least she accompt me a fowle, when  
I might speede as well nerer hande: nor to sue to Vertue,  
lest in Italy I be infected with vice: and so looking to  
get Iuppiter by the hand, I catch Pluto by the heele.

But if you will imagine that great Magnifico to haue  
sent his three daughters into England, I would thus de-  
bate with them, before I would bargain with them. I  
loue beautie well, but I could not finde in my heart to  
marrie a fowle: for if be she impudent, I shall not rule her:  
and if be she obstinate she will rule me, & my selfe none  
of the wisest, me thinketh it were no good match, for two  
fowles in one bed, are too many.

Wit of all things setteth my fancie on edge, but I  
should hardly chose a wanton, for be she neuer so wise, if  
alwaies she want one when she hath me, I had as lief  
she should want me too, for of all my apparel, I wold haue  
my cap sit close.

Vertue I cannot mislike, which hether too I haue ho-  
noured,

I.iii.

## *Euphues and his England.*

noured, but such a crooked Apostle I neuer brooked: for vertue may well sat my minde, but it will neuer feede mine eye, and in marriage, as market folkes tell me, the husband should haue two eyes, & the wife but one, but in such a match, it is as good to haue no eye, as no appetite.

But to aunswere of three inconueniences, which I would chouse, (although each threaten a mischiefe) I must needes take the wise wanton, who if by hir wantonnes, she will neuer want where she likes, yet by her wit, shee will euer conceale whom she loues, & to weare a hoine & not know it, will doe me no more harme, than to cate a flye, and not see it.

*da fido*

Iffida I know not whether stong with mine answer, or not content with my opinion, replied in this manner. Then Fidus, when you match, God send you such a one as you like best, but be sure alwayes, that your head be not higher than your hat. And thus faining an excuse, departed to her lodging, which caused all the companie to break off their determined pastimes, leauing me perplexed with a hundred contrary imaginations.

For this Philautus thought I, & either I did not hit the question which she would, or that I hit it too full against hir will: for to say the truth, wittie she was, and somewhat merie, but God knoweth so farre from wantonnes, as my selfe, was from wisdom, and I as farre from thinking ill of her, as I found her from taking me well.

Thus all night tossing in my bed, I determined the next daye, if any opportunitie were offered, to offer also my importunate seruice. And found the time fit, though her minde so froward, that to thinke of it, my hart throbbed, and to vtter it, will bleede freshly.

The next day, I comming to the gallerie, wher she was solitarily walking, with her frowning cloth, as sick lately of the sullens, vnderstanding my father to be gone on hunting, and all other the Gentlewomen either walked abroad to take the aire, or not yet readie to come out  
of

of their chambers, I aduentured in one ship to put al my wealth, & at this time to open my long concealed loue, determined either to be a knight as we saye, or a knitter of caps. And in this manner, I vttered my first speech.

**I** Ady, to make a long preamble to a short sute, woulde seeme superfluous, & to begin abruptly in a matter of great waight, might be thoght absurd: so as I am brought into a doubt, whether I should offend you with too many words, or hinder my selfe with too few.

She not staying for a longer treatise, brake me off thus roundly.

Gentleman, a short sute is sone made, but great matters not easely graunted: if your request be reasonable, a word will serue: if not, a thousand will not suffice. Therefore, if there be any thing that I may doe you pleasure in, see it be honest, and vse not tedious discourses or colours of Rhetorick, which though they be thought courtly, yet are they not esteemed necessarie: for the purest Emerald shineth brightest, when it hath no oyle, and truth delighteth when it is apparailled worst.

Then I thus replied.

**F**aire Ladie, as I know you wise, so haue I found you courteous, which two qualities, meeting in one of so rare beautie, must foreshew some great meruaile, and worke such effect in those that either hath heard of your praise, or seene your person, that they are enforced to offer themselves vnto your seruice. Among the number of which your vassalls, I, though least worthy, yet most willyng, am now come, to proffer both my life to doe you good, and my liuings to be at your commaund, which franke offer proceeding of a faithfull minde, can neither be refused of you, nor misliked. And because I woulde cutte off speeches, which might seeme to saour either of flatterie, or deceipt, I conclude thus: that as you are the first,  
vnto



## *Euphues and his England.*

unto whome I haue bowed my loue, so you shall bee the last, requiring nothing but a friendly acceptaunce of my seruice, and good will for the reward of it.

Iffida whose right eare began to gloue, and both whose cheekes waxed redde, either with cholar or bashfulnesse, toke me vp thus for stumbling.

*Fido*

Gentleman, you make me blush, as much for anger as shame, that seeking to praise me, and proffer your self, you both bring my good name into question, and your ill meaning into disdaine: so that thinking to present me with your hart, you haue thrust into my hands the Serpēt Amphibena, which hauing at each end a sting, hurteth both waies. You terme me faire, and therein you flatter: wise, and therein you meane wittie: curteous, which in other plaine words if you durst haue vttered it, you would haue named wanton.

Haue you thought me Fido so light, that none but I could fit your loosenesse? Or am I the wittie Wanton which you harped vpon yesternight, that would alwayes giue you the sting in the head? You are much deceiued in me Fido, and I as much in you: for you shall neuer finde me for your appetite, and I had thought neuer to haue tasted you so vnpleasaut to mine. If I be amiable, I will doe those things that are fit for so good a face: if deformed, those things that shall make me fayre. And how-soeuer I liue, I pardon your presumption, knowing it to be no lesse common in Court, than foolish, to tell a faire tale to a fowle Ladie, wherein they sharpen I confesse their wits, but shew as I thinke small wisdom: & you among the rest, because you wold be accepted courtly, haue assayed to feele the veine you cannot see, wherein you follow not the best Philosophitions, yet the most, who feeling the pulses, doe alwayes saye it betokeneth an Ague, and you seeing my pulses beate, pleasantly iudge me apte to fall into a soles feuer, which least it happen to shake

Shake me hereafter, I am minded to shake you off now, bring but one request, wher I shuld take oft to reuenge, that is, that you neuer attempt by worde or writing to sollicite your sute, which is no more pleasant to me, than the wringing of a straight shew.

When she had vttered these bitter words, she was going into her chamber: but I that now had no stay of my selfe, began to stay her, and thus againe to reply.

**I** Perceiue Iffida, that where the streame runneth smoothest, the water is deepest, and where the least smoke is, there to be the greatest fire: and where the mildest countenaunce is, there to be the melancholyest conceits. I sweare to thee by the Gods, and there she interrupted me againe in this manner.

**I** Idus, the more you sweare, the lesse I beleue you, for it is a practise in loue, to haue as little care of their owne oathes, as they haue of others honours, imitating Iuppiter, who neuer kept oath he sware to Lino, thinking it lawfull in loue to haue as small regard of Religion, as he had of chastitie. And because I will not fade you with delays, nee that you shuld comfort your selfe with triall, take this for a flat answer, that as yet I mene not to loue any, and if I doe, it is not you, and so I leaue you. But once againe I stayed her, sheppes being now thoroughly heated, as well with loue as with cholar, and thus I thundered.

**I** If I had used the pollicie that Hunters doe, in catching of Hæna, it might be also I had now wonne you: but coming of the right side, I am entangled my selfe, and had it bene on the lesse side, I should haue inuegled thee. Is this the guerdon for good will, is this the curtesie of Ladies, the lyfe of Courtiers, the fowde of louers? Ah Iffida, little dost thou knowe the force of affection, & there;

## *Euphues and his England.*

therefore thou rewardest it lightly, neyther shewing curtesie lyke a Lover, nor giuing thankes like a Ladie. If I should compare my bloud with thy birth, I am as noble: if my wealth with thine, as rich: if confer qualities, not much inferiour: but in good will as farre above thee, as thou art beyond me in pride.

Dost thou disdaine me because thou art beautifull: Why, colours fade, when courtesie flourisheth. Dost thou reiect me for that thou art wise? Why, wit hauing tolde all his cardes, lacketh many an ace of wisedome. But this is incident to women, to loue those that leasse care for them, and to hate those that most desire them, making a sticke of that which they should vse for a stomacher.

And seeing it is so, better lost they are with a lyttle grudge, than found with much griefe, better solde for sorowe, than bought for repentance, and better to make no account of loue, than an occupation: Where all ones seruice be it neuer so great, is neuer thought inough, when were it neuer so little, it is too much. When I had thus raged, she thus replied.

**F**Idus, you goe the wrong waye to the Mode, in making a Cappe when the Gate is open, or in seeking to enter by force, when your next waye lyeth by fauour. Wherein you follooe the humour of Ajax, who losing Achilles shield by reason, thought to winne it againe by rage: but it fell out with him, as it doth commonly with all those that are cholaricke, that he hurt no man but himself, neither haue you moued any to offence but your selfe. And in my minde, though simple be the comparison, yet seemly it is, that your anger is lyke the wrangling of children, who when they cannot get what they would haue by play, they fall to crying, & not vnlike the vse of foule gamesters, who hauing lost the mayne by true iudgement, thinke to face it out with a false oath,



oath, and you missing of my loue, which you required in sport, determine to get it by spite. If you haue a communion to take by Ladies, let me see it: if a priuledge, let me know it: if a custome I meane to breake it.

You talke of your birth, when I knowe there is no difference of blouds in a Basen, and as little doe I esteeme those that boast of their auncestoures, and haue themselves no vertue, as I do of those that crake of their loue, and haue no modestie. I know nature hath provided, and I thinke our lawes allowe it, that one maye loue when they see their time, not that they must loue when others appoint it.

Where as you bring in a rabble of reasons, as it were to binde me against my will, I aunswere, that in all respectes I thinke you so farre to excell me, that I cannot finde in my heart to match with you. For one of so great good will as you are, to encounter with one of such pride as I am, were neither commendable, nor convenient, no more than a patch of Fustian in a Damask coat.

As for my beautie and wit, I had rather make them better then they are, being nowe but meane by vertue, then worse then they are, which woulde then be nothing by loue.

Nowe where as you bring in, (I knowe not by what prouise, for I thinke you were neuer so much of womens counsellors) that there women best like, where they be least beloued, then ought they more to pittie vs, not to oppress vs, seeing we haue neyther free will to chuse, nor fortune to enioy. Then Fidas since your eyes are so sharpe, that you cannot onely looke through a Millstone, but cleane through the minde, and so cunning that you can leuell at the dispositions of women whom you neuer knew, me thinketh you should vse the meane, if you desire to haue the ende, which is to hate those whome you would faine haue to loue you, so this haue you set for a

li.g.

rule,

## *Euphues and his England.*

rule (yet out of square) that women then loue most, when they be loathed most. And to the ende I might stope to your lure, I pray you begin to hate me, that I may loue you.

Touching your losing and finding, your buying and selling, it much killeth not, for I had rather you should lose me, so you might neuer finde me againe, then finde me, that I shoulde thinke my selfe lost: And rather had I be solde of you for a pennie, then bought for you with a pound. If you meane eyther to make an arte or an Occupation of Loue, I doubt not but you shall finde worke in the Court sufficient: but you shall not knowe the length of my foote, vntill by your cunning you get commendation. A phrase nowe there is, which belongeth to your Shoppe worde, that is to make loue, and when I shall heare of what fashion it is made, if I like the pattern, you shall cut me a partlet, so as you cut it not wyth a paire of left handed sheeres: And I doubt not, though you haue marred your first loue in the making, yet by the time you haue made thre or foure loanes, you will proue an expert workman: for as yet you are lyke the Tailors boy, who thinketh to take measure before he can handle the sheeres.

And thus I protest vnto you, because you are but a young beginner, that I wil helpe you to as much custome as I can, so as you will promise me to sowe no false stiches, & when mine olde loue is worne thrid-bare, you shall take measure of a new.

In the meane season do not discourage your selfe, Appelles was no good Painter the first daie: For in enery occupation, one must first indeauour to begin: He that will sell Lawne, must learne to sold it, and he that will make loue, must learne first to court it.

As she was in this vaine verie pleasaunt, so I thinke she would haue bene verie long, had not the Gentlewomen called her to walke, being so faire a daie: then taking

king her leaue very curteously, she left me alone, yet turning againe she sayde: Will you not man vs Fidus, being so proper a man? Yes quoth I, and without as king too, had you bene a proper woman. Then smiling she said: you should finde me a proper woman, had you bene a proper workman. And so she departed.

Now Philautus and Euphues, what a traunce was I left in, who bewailing my loue, was auns wered wyth hate: or if not with hate, with such a kinde of heate, as almost burnt the verie bowells within me? What greater discourtesie coulde there possibllye rest in the minde of a Gentlewoman, then wyth so many nippes, such bitter girdes, such disdainefull glickes, to auns were him that honoured her? What crueltie more vnfit for so comelye a Ladie, then to spur him that galopped, or to let him bloud in the heart, whose veine she should haue staunched in the liuer? But it fared with me as with the hearbe: Basil, the which the more it is crushed, the sooner it springeth: or the Rew, which the oftner it is cut, the better it groweth, or the Poppie, which the more it is troden wyth the feet, the more it flouryssheth. For in these extremities, beaten as it were to the ground with disdaine, my loue reacheth to the top of the house with hope, not vnlike vnto a tree, which though it be often felled to the hard rote, yet it buddeth againe and getteth a top.

But to make an end both of my tale and my sorowes, I will porceede, onely crauing a little patience, if I fall in to mine olde passions. With that Philautus came in with his spoake, saying: In faith Fidus, me thinketh I coulde neuer be wearie in hearing this discourse, and I feare me the end will be too sone, although I feele in my selfe the impression of thy sorowes.

Yea quoth Euphues, you shall finde my friend Philautus so kinde hearted, that before you haue done, hee will be further in loue with her then you were: for as your Ladie saide, Philautus will be bound to make Loue as



## *Euphues and his England.*

warden of that Occupation. Then Fidus: Well, God graunt Philautus better successe then I had, which was too badde. For my Father being retourned from hunting, and the Gentlewomen from walking, the table was covered, and wee all set downe to Dinner, none more pleasant then Iffida, which woulde not conclude her mirth: and I not melancholy because I woulde couer my sadness, least eyther shee might thinke mee to doate, or my Father suspect me to desire her. And thus we both in table talke beganne to rest. She requesting me to be her Caruer, and I not attending well to that she craued, gaue her salte, which when shee receiued, shee gaue thus to replie.

**I**n sooth Gentleman, I seldome eate salt for feare of anger, and if you giue me in token that I want wit, then will you make me cholaricke, before I eate it: for women be they neuer so foolish, would euer be thought wise.

I staid not long for mine answere, but as well quickened by her former talke, and desirous to crie quittance for her present tongue, sayd thus.

**I**f to eate store of salt cause one to fret, and to haue no salt, signifie lacke of wit, then doe you cause me to meruaile, that eating no salt you are so captious, and louing no salt, you are so wise, when indeede so much wit is sufficient for a woman, as when she is in the raine, can warne her to come out of it.

**You** mistake your ayme quoth Iffida, for such a shower may fall, as did once into Danaes lap, and then that woman were a foole that would come out of it: but it maye be your mouth is out of tate, therefore you were best season it with salte. In deede quoth I, your aunsweres are so fresh, that without salte I can hardly swallowe them. Many nippes were returned that time betwene vs, and some so bitter, that I thought them to proceede rather of mallice

She haue such a one, as shall haue all these thre proper-  
ties, or else die for anger, if she match with one that wan-  
teth any one of them.

I perceiuing her to stand so stiffly, thought if I might  
to remoue her footing, and replied againe.

**L**adie you now thinke by pollicie to start, where you  
bounge me to auns were by necessitie, not suffering me  
to ioyne thre flowers in one Rosegay, but to chosse one,  
or else to leaue all. The like I must craue at your hands,  
that if of force you must consent to anye one, whether  
would you haue, the proper man, the wise, or the rich.

She as not without an aunsweare, quickly requited me.

**A**lthough there be no force which may compell mee to  
take any, neither a profer whereby I may chosse all,  
Yet to auns were you flatly, I would haue the wealthiest,  
for beautie without riches goeth a begging, & wit with-  
out wealth, cheapneth all things in the faire, but buieth  
nothing.

Truelye Lady quoth I, either you speake not as you  
thinke, or you be farre ouer shot, for me thinketh that hee  
that hath beautie shall haue monie of Ladies for almes,  
and he that is wittie will get it by craft: but the rich ha-  
uing inough, and neither loued for shape nor sence, must  
either keepe his gold for those he knowes not, or spend it  
on them that cares not. Well aunsweared Iffida, so many  
men, so many minds, now haue you my opinion, you must  
not thinke to wyng me from it, for I had rather be as all  
women are, obstinate in mine owne conceipt, then apt to  
be wrought to others constructions.

My father liked her choyce, whether it were to flat-  
ter her, or for feare to offend her, or that he loued monie  
himselke better then either wit or beautie. And our con-  
clusions thus ended, she accompanied with her Gen-  
tlewomen, and other her seruantes, went to her Un-  
cles,

L.

## *Euphues and his England.*

eles, hauing tarried a day longer with my father then she appointed, though not so many with me, as she was welcome.

Ah Philautus, what tormentes diddest thou thinke more Fidus endured, who now felt the flame euen to take full holde of his heart, and thinking by solytarynesse to driue away melancholy, and by imagination to forgette loue, I laboured no otherwile, then hee that to haue his horse stande still, pricketh him with the Spurre, or he that hauing sore eyes rubbeth them with Salt water. At the last with continuall abstinence from meate, from companie, from sleepe, my bodie began to consume, and my head to ware idle, insomuch that the sustenance which perforce was thrust into my mouth, was neuer digested, nor the talke which came from my addle braines liked: For euer in my slumber, me thought Iffida presented her selfe, now with a countenance pleasant & merry, straight waies with a coulour full of wrath and mischief.

My Father no lesse sorrowfull for my disease, then ignorant of the cause, sent for diuerse Physitions, among the which, there came an Italian, who feeling my pulses, casting my water, and marking my lookes, commaunded the chamber to be boyded, and shutting the dore, applyed this medicine to my maladie. Gentleman, there is none that can better heale your wounde then hee that made it, so that you should haue sent for Cupid, not Aesculapius, for although they be both Gods, yet will they not meddle in each others office. Appelles will not goe about to amend Lysippus caruing, yet they both wrought Alexander: nor Hippocrates busie himselfe with Ouids art, and yet they both described Venus. Your humour is to be purged, not by Apothecaries confections, but by the following of good counsaile.

You are in loue Fidus, which if you couer in a close chest, will burne euerie place before it burst the locke. For as we know by phisicke that poison will dispeare it selfe into



into euerie veine, before it part the heart: so I haue heard by those that in loue coulde saie somewhat, that it may meth euerie part before it kill the liner. If therefore you will make me priuie to all your deuises, I will procure such meanes, as you shall recouer in short space, otherwise if you seeke to conceale the partie, and increase your passions, you shall but shorten your life, and so lose your loue, for whose sake you live.

When I heard my Whisition so pat to hit my disease, I could not dissemble with him, least he shoulde betwaine it, neither would I, in hope of remedie.

Unto him I discoursed the faithfull loue, which I bore to Iffida, and described in euerie particular, as to you I haue done. Which he hearing, procured within one daie, Ladie Iffida to see mee, telling my Father that my disease was but a consuming Feauer, which hee hoped in short time to cure.

When my Ladie came, and saue me so altered in a moneth, wasted to the harde bones, more lyke a Ghost, then a liuing creature, after many wordes of comfort (as women want none about sicke persons) when she saw opportunity, she asked me whether the Italian were my messenger, or if he were, whether his embassage were true, which question I thus answered.

**L**adie, to dissemble with the worlde when I am departing from it, would profit me nothing with man, and hinder me much with God: to make my death bedde the place of deceit, might hasten my death, and increase my danger.

I haue loued you long, and now at the length I must leave you, whose harde heart I will not impute to discourtesie, but destinie, it contenteth mee that I died in sayth, though I could not liue in fauour, neither was I euer more desirous to beginne my loue, then I am now to ende my lyfe. Things which cannot be altered, are

## *Euphues and his England.*

to be borne, not blamed : follyes past are sōner remembred then redressed, and time past may well bee repented, but neuer recalled . I will not recount the passions I haue suffered , I thinke the effect shew them, and nowe it is moze behouefull for me to fall to praying for a newe life, then to remember the olde : yet this I adde ( which though it merit no mercie to saue, it deserueth thanks of a friend ) that onely I loued thee, & liued for thee, and now die for thee. And so turning on my left side, I fetched a deepe sigh.

Ifida the water standing in her eies, clasping my hand in hers, with a sad countenaunce aunswered me thus.

**M**<sup>y</sup> good Fidus, if the increasing of my sorowes, might mitigate the extremitie of thy sicknesse, I could bee content to resolute my selfe into teares to rid thee of trouble, but the making of a fresh wounde in my bodye, is nothing to the healing of a festered soze in thy bowells : for that such diseases are to be cured in the end by the meanes of their originall. For as by Basil the Scorpion is ingendered, and by the meanes of the same hearbe destroyed: so loue which by time and fancie is bred in an idle head, is by time and fancie banished from the heart: or as the Salamander, which being a long space nourished in the fire, at the last quencheth it : so affection hauing taken hold of the fancie, and liuing as it were in the mind of the louer, in tract of time altereth and chaungeth the heate, and turneth it to chilnesse.

It is no small grieve to me Fidus, that I shoulde bee thought to bee the cause of thy languishing, and cannot be remedie of thy disease. For vnto thee I will reueale moze then cyther wisdom would allow, or my modesty permit.

And yet so much as may acquite mee of vngreatitude towards thee, and ridde thee of the suspicion conceiued of mee,

**S**o it is Fidus and my good friende, that about a two yeares past, there was in Court a Gentleman, not vnknowne vnto thee, nor I think vnbeloued of thee, whose name I will not conceale, least thou shuldest either think me to forge, or him not worthy to be named.

This Gentleman was called Thirus, in all respects so well qualified, as had hee not bene in loue with mee, I should haue bene enamoured of him. But his hastinesse preuented my heate, who began to sue for that, which I was ready to offer: whose sweet tale although I wished it to be true, yet at the first I could not beleue it. For that men in matters of loue, haue as many waies to deceiue, as they haue words to vtter.

I seemed straight laced, as one neither accustomed to such lutes, nor willing to entertaine such a seruant, yet so warily, as putting him from me with my little finger, I drew him to me with my whole hand. For I stood in a great mannering, how I might behaue my selfe, least being too coy, hee might thinke mee proude, or vsing too much courtesie, he might iudge me wanton. Thus long time I held him in a doubt, thinking thereby to haue iust tryall of his faith, or plaine knowledge of his falsehood. In this manner I lead my life almost one yeare, vntill with often meeting and diuerse conferences, I felt my self so wounded, that though I thought no heauen to my hap, yet I liued as it were in hell, till I had inioyed my hope. For as the tree Ebenus, though it no way be set in a flame, yet it burneth with sweete saours: so my minde, though it could not be fired, for that I thought my selfe wise, yet was it almost consumed to ashes, with pleasant delights and sweet cogitations, insomuch as it fared with me, as it doth with the trees stricken with thunder, which hauing the barkes sound, are brused in the bodie: so finding my outward parts without blemish, looking into my minde, could not see it without blowes.

I now perceiuing it high time to vse the Physitian,  
L.iii. who



## *Euphues and his England.*

who was alwayes at hande, determined at the next mee-  
ting, to conclude such a faithfull and inuiolable league of  
loue, as neither y length of time, nor y distaunce of place,  
nor the threatening of friends, nor the spight of fortune,  
nor the feare of death, shoulde either alter or diminish:  
which accordingly was then finished, and hath hetherto  
bene truly fulfilled.

Thirus as thou knowest, hath euer since ben beyond  
the Seas, the remembraunce of whose constancie, is the  
onely comfort of my life: neither doe I reioyce in anye  
thing more, than in the faith of my good Thirus.

Then Fidus I appeale in this case to thy honestie, which  
shall determine of mine honour. Wouldest thou haue me  
inconstant to mine olde friend, and faithfull to a newe?  
Knowest thou not, that as the Almond tree beareth most  
fruite when it is olde, so loue hath greatest faith when it  
groweth in age. It falleth out in loue, as it doth in vines,  
for the young Vines bying the most wine, but the old the  
best: so tender loue maketh greatest shew of blossomes,  
but tried loue bringeth forth I wætest iuyce.

And yet I will say thus much, not to adde courage to  
thy attempts, that I haue taken as great delight in thy  
companie, as euer I din in anies, (my Thirus onely ex-  
cepted) which was the cause that oftentimes I would ei-  
ther by questions moue thee to talke, or by quarrels in-  
cense thee to chollar, perceiuing in thee a wit aunswerable  
to my desire, which I thought thoroughly to whet by some  
discourse. But wert thou in comelinesse Alexander, and  
my Thirus Thirusites, wert thou Vlysses, he Midas: thou  
Croesus, he Codrus, I wold not forsake him to haue thee,  
no, not if I might thereby prolong thy lyfe, or saue mine  
owne: so fast a roote hath true loue taken in my heart,  
that the more it is digged at, the deeper it groweth: y oft-  
ner it is cut, the lesse it bleedeth: and the more it is loden  
the better it beareth.

What is there in this vile earth, that more commen-  
deth

Best a woman, than constancie? It is neither his wit, though it be excellent, that I esteeme: neither his birth, though it be noble: nor his bringing vp, which hath alwayes bene courtly: but onely his constancie & my faith, which no torments, no tirant, not death shall dissolue. For neuer shall it be said, that Iffida was false to Thirus, though Thirus be faithlesse (which the Gods forsend) vnto Iffida.

For as Amulius the cunning Painter, so portrayed Minerva, that which way soeuer one cast his eye, she alwayes beheld him: so hath Cupide so exquisitely drawen the Image of Thirus in my heart, that what way soeuer I glaunce, me thinketh he looketh stedfastly vpon me: in so much that when I haue seene any to gaze on my beautie (simple God wot though it be) I haue wished to haue the eye of Augustus Cæsar, to dim their sights, with the sharpe and scorching beames.

Such force hath time & triall wrought, that if Thirus shoulde die, I would be buried with him: imitating the Eagle, which Sesta a virgin brought vp, who seeing the bones of the virgin cast into the fire, threw himselfe in with them, and burnt himselfe with them. Or Hippocrates Twins, who were borne together, laughed together, wept together, and died together.

For as Alexander would be ingrauen of no one man in a precious stone, but onely of Pergoteles: so would I haue my Picture imprinted in no heart, but in his, by Thirus.

Consider with thy selfe Fidus, that a faire woman without constancie, is not vnlike vnto a greene tree without fruit, resembling the counterfait that Praxitiles made for Flora, before the which if one stood directlye, it seemed to weepe, if on the lefte side to laughe, if on the other side to sleepe: whereby he noted the light behaviour of her, which could not in one constant shadow be set downe.

And yet for the great good will thou bearest me,

## *Euphues and his England.*

I cannot reiect thy seruice, but I will not admit thy loue. But if eyther my friendes, or my selfe, my goods, or my god will, may stand thee in Steele, vse me, trust me, commaund me as farre forth as thou canst with modestie, and I may graunt with mine honour.

If to talke with me, or continually to be in thy companie, may in any respect satisfie thy desire, assure thy self I will attend on thee as diligently as thy Purse, and bee more carefull for thee then thy Phisition. More I cannot promise without breach of my faith, more thou canst not aske, without the suspition of folly.

Here Fidus take this Diamond, which I haue heard olde women say to haue bene of great force against idle thoughts, vaine dreames, and phrentike imaginations, which if it doe thee no good, assure thy selfe it can doe thee no harme, and better I thinke it against such inchaunted fantasies, then either Homers Moly, or Plinies Centauro.

When my Ladie had ended this straunge discourse, I was stricken into such a maze, that for the space almost of halfe an houre, I laie as it had bene in a Traunce, mine eyes almost standing in my head without motion, my face without coulour, my mouth without breath, insomuch that Iffida began to scrich out and call companie, which called me also to my selfe: and then with a faint & trembling tongue I vttered these words.

1816  
Ladie, I cannot vse as many words as I woulde, because you see I am weake: nor giue so many thanks as I should, for that you deserue infinit. If Thirsus haue planted the Vine, I will not gather the grapes: neither is it reason, that he hauing sowed with paine, that I should reape the pleasure. This sufficeth me, and delyghteth me not a little, that you are so faithfull, and he so fortunate. Yet good Ladie let mee obtayne one small suite, which deroga



derogating nothing from your true loue, must needs be lawfull, that is, that I maye in this my sicknesse enioye your companie, and if I recover, be admitted as your seruant: the one will hasten my health, the other prolong my life. She curteously graunted both, and so carefully tended me in my sicknesse, that what with her merrie sport-  
ing & good nourishing, I began to gather vp my crumbe, & in short time to walke into a gallerie nere adioyning vnto my Chamber, where she disdained not to lead me, and so at all times to vse me, as though I had ben Thir-  
sus. Euery euening she would put forth some pretie ques-  
tion, or utter some merry conceit to driue me from me-  
lancholy. There was no broth that would do woe but of her making, no meate but of her dressing, no sleepe enter into mine eyes but by her singing, insomuch as she was both my Nurse, my Cooke, and my Whistion. Being thus by her for the space of one moneth cherished, I waxed strong, as though I had neuer bene sicke.

**N**ow Philautus iudge not partially, whether was she a Ladie of greater constancie towarde Thirus, or courtesie towards me?

Philautus thus answered. Now surely Fidas, in my opinion, she was no lesse to be commended for keeping her faith inuiolable, than to be praised for giuing such almes vnto thee: which good behauiour differeth farre from the nature of our Italian Dames, who if they be constant, they despise all other that seeme to loue them.

But I long yet to heare the end, for me thinketh a mat-  
ter begun with such a heate, shuld not ende with a bitter colde.

Philautus, the ende is short and lamentable, but as it is, haue it.

**S**he after long recreating of her selfe in the country, repaired againe to the Court, & so did I also, where  
P. I

## *Euphues and his England.*

I liued (as the Elephant dooth by aire) with the sight of my Lady, who euer vsing me in all her secrets, as one of the most trusted. But my ioyes were too great to last, for euen in the middle of my blisse, there came tidings to Iffida, that Thirus was slaine by the Turkes, being then in paye with the king of Spaine, which battaile was so bloudie, that many Gentlemen lost their liues.

Iffida so distraught of her wits, with these newes, fell into a phrensie, hauing nothing in her mouth but alwaies this, Thirus slaine, Thirus slaine: euer doublyng this speech, with such pitifull cries and scritchies, as it would haue moued the souldiers of Vlisses to sorow. At last by good keeping, and such meanes as by Physicke was prouided, she came againe to her selfe, vnto whom I writ many letters, to take patiently the death of him, whose life could not be recalled, diuers she answered, which I will shew you at my better leasure.

But this was most straunge, that no sute could allure her againe to loue, but euer she liued all in blacke, not once comming where she was most sought for. But with in the tearme of five yeares, she began a litle to listen to mine olde sute, of whose faithfull meaning she had such tryall, as she could not thinke, that either my loue was builded vpon lust, or deceipt.

But destinie cut off my loue, by the cutting off hir lyfe: for falling into a hot pestilent feauer, she died, & how I toke it, I meane not to tell: but forsaking the court presently, I haue here liued euer since, & so I meane, vntill death shall call me.

**N**ow gentlemen, I haue held you too long, I feare me, but I haue ended at the last. You see what loue is, begun with grieve, continued with sorowe, ended with death. A paine full of pleasure, a ioye replenished with miserie, a Heauen, a Hell, a God, a Diuel, and what not, that either hath in it solace or sorow: Where the dayes are

are spent in thoughts, the night in dreames, both in danger, either beguyling vs of that we had, or promising vs that we haue not. Full of iealousie without cause, & void of feare when there is cause: and so many inconueniencies hanging vpon it, as to reckon them all were infinite, and to fast but one of them, intollerable.

Yet in these daies it is thought the signes of a good wit, and the onely vertue peculiar to a courtier: for Loue they say is in young Gentlemen, in clownes it is lust, in olde men dotage, when it is in all men madnesse.

But you Philautus, whose bloud is in his cheifest heat, are to take great care, lest being ouerwarmed with loue, it so inflame y<sup>e</sup> liuer, as it driue you into a consumption. And thus the old man brought them in to dinner, where they hauing taked their repast, Philautus as well in the name of Euphues as his owne, gaue this aunswere to the olde mans tale, & these or the like thanks for his cost and courtesie.

Father I thanke you no lesse for your talke which I found pleasant, than for your counsell which I accōpt profitable, & so much for your great chere and courteous entertainment, as it deserueth of those that can not deserue any. I perceiue in England y<sup>e</sup> women & men are in loue constant, to strangers curteous, & bountifull in hospitalitie, the two later we haue tried to your cost, the other we haue heard to your paines, & may iustifie them all whersoever you become, to your praises, and our pleasure. This onely we craue, that necessitie may excuse our boldnesse, & for amends we will vse such meanes, as although we cannot make you gaine much, yet you shall lase little.

Then Fidus taking Philautus by the hand, spake thus to them both.

Gentlemen and friendes, I am ashamed to receiue so many thanks for so small courtesie, and so far off it is for me to looke for amends for my cost, as I desire nothing



## *Euphues and his England.*

more then to make you amendes for your companie, and your good will in accounting well of ill fare: only this I craue, that at your returne, after you shall bee feasted of great personages, you vouchsafe to visite the Cottage of poore Ficus, where you shall be no lesse welcome then Iupiter was to Bacchus: Then Euphues.

We haue troubled you too long, and high time it is for poore Pilgrimes to take the day before them, least being benighted they straine curtesie in another place, and as we say in Athens, Fish & gesse in thre daies are stale: Notwithstanding we will be bolde to see you, and in the meane season, we thanke you, and euer as we ought, we will pray for you.

Thus after many farewells, with as many welcomes, of the one side, and thanks of the other, they departed, and framed their steps towards London. And to driue awaie the time, Euphues began thus to instruct Philautus.

**T**hou seest Philautus the curtesie of England to surpasse, and the constancie (if the olde Gentleman tolde the truth) to excell, which warneth vs both to be thankfull for the benefits we receiue, & circumspect in behauiour we vse, least being vnmindfull of good turnes, we bee accounted ingrate, & being dissolute in our liues, we be thought impudent.

When we come into London, we shall walke in the Garden of the worlde, where among manye flowers, we shall see some weedes, swete Roses and sharpe Nettles, pleasaunt Lillies, and pricking thornes, high Vines, and lowe hedges. All things (as the same goeth) that may eyther please the sight, or dislike the smell, either feed the eye with delight, or fill the nose with infection.

Then good Philautus, let the care I haue of thee, bee in stead of graue counsell, and my good will towarde thee in place of wisdom.

I had rather thou shouldst walke among the beddes of wholesome Pot-herbes, then the knottes of pleasant

lant flowers, and better shalt thou finde it to gather gar-  
like for thy stomacke, then a sweet Violet for thy sen-  
ses. I feare mee Philautus, that seeing the amiable faces of  
the English Ladies, thou wilt cast off all care both of my  
counsaile and thine owne credite. For well I know that  
a fresh coulour doth easily dim a quick sight, that a sweet  
Rose doth soonest pearce a fine sent, that pleasaunt drops  
doth chiefliest infect a delicate tast, that beautiful women  
do first of all allure them that haue the wantonnest eies,  
and the whitest mouths.

1632 A straunge tree there is called Alpina, which bringeth  
forth the fairest blossomes of all trees, which the Bee, ey-  
ther suspecting to be venemous, or misliking, because it is  
so glorious, neither tasteth it, nor commeth nere it. In  
the like case Philautus woulde I haue thee to imitate the  
Bee, that when thou shalt behold the amiable blossomes of  
the Alpine tree in any woman, thou shun them, as a place  
infected either with poison to kill thee, or honie to deceiue  
thee: for it were more conuenient thou shouldest pull out  
thine eies, and liue without loue, then to haue them cleere,  
and be infected with lust.

Thou must choise a woman as the Lapidarie dooth a  
true Sapphire, who when he seeth it to glister, couereth it  
with Dyle, and then if it shine, he alloweth it, if not, he  
breaketh it. So if thou fall in loue with one that is beau-  
tifull, cast some kinde of coulour in her face, eyther as it  
were misliking her behauiour, or hearing of her lightnes,  
and if then she looke as faire as befoze, weare her, win her,  
and weare her.

Then my good Friend, consider with thy selfe, what  
thou art, an Italian: where thou art, in Englande:  
whome thou shalt loue if thou fall into that veine, an  
Angell. Let not thy eye goe beyond thy eare, nor thy  
tongue as farre as thy fecte. And thus I coniure thee,  
that of all thynges, that thou refraine from the hot fire of  
affection.

## *Euphues and his England.*

For as the precious stone Autharitis, being thowen into the fire, looketh blacke and halfe dead, but being cast into the water, glistereth like the Sunne beames : so the precious minde of man once put into the flame of loue, is as it were bly, and loseth his vertue, but sprinkled with the water of wisdom, and detestation of such fonde delights, it shineth like the golden raies of Phoebus.

And it shall not be amisse, though my Physicke be simple, to prescribe a straight diet before thou fall into thine olde disease.

First, let thy apparell be but meane, neither too braue to shew thy pride, nor too base to bewraie thy pouertie: be as carefull to keepe thy mouth from wine, as thy fingers from fire.

Wine is the glasse of the minde, and the only sauce that Bacchus gaue Ceres when he fell in loue : be not daintie mouthed, a fine tast noteth the fonde appetites, that Venus said her Adonis to haue, who seeing him to take chieffest delight in costly cates, smiling said this.

I am glad that my Adonis hath a sweet tooth in his head, and who knoweth not what followeth. But I will not wade too farre, seeing heretofore as well in my cooling card, as at diuers other times, I haue giuen thee a caueat, in this vanitie of loue, to haue a care: and yet me thinketh the more I warne thee, the lesse I dare trust thee ; for I know not how it commeth to passe, that euerie minute I am troubled in minde about thee.

When Euphues had ended, Philautus thus began.

*answ.*

**E**Vphues, I thinke thou wast borne with this worde Loue in thy mouth, or that thou art bewitched with it in minde, for there is scarce three wordes vttered to me, but the third is Loue: which how often I haue answered, thou knowest, and yet, that I speake as I thinke, thou neuer belieuest: either thinking thy selfe a God, to knowe thoughts,



thoughts, or me worse then a Diuell, not to acknowledge them. When I shall giue any occasion, warne me, & that I shuld giue none, thou hast already armed me, so that this perswade thy selfe, I wil sticke as close to thee, as the sole doth to thy shoe.

But truly I must needs commend the curtesie of England, and olde Fidus for his constancie to his Ladie Iffida, and her sayth to her friende Thirus: the remembrance of which discourse, did often bring into my minde the hate I bare to Lucilla, who loued all, and was not found saythfull to anie. But I let that passe, least thou come in againe with thy sa-burther, & hit me in the teeth with loue, for thou hast so charmed me, that I dare not speake any word that may bee weasted to charitie, least thou saie, I meane loue: and in truth I thinke there is no more difference betwæne them, then betwæne a brome and a besome.

I will follow thy dyet and thy counsaile, I thanke thee for thy good will, so that I will now walke vnder thy shadow, and be at thy commandement: not so, answered Euphues, but if thou followe me, I dare be thy warrant we will not offend much. Much talke there was in the waie, which much shortned their waie: and at last they came to London, where they met diuers strangers of their friends, who in small space brought them familiarly acquainted with certaine English gentlemen, who much delighted in the companie of Euphues, whome they found both sober & wise, yet sometimes merrie & pleasant. They wer brought into all places of the Citie, and lodged at the last in a Merchants house, where they continued till a certaine breach.

They vsed continually the Court, in the which Euphues tooke such delight, that he accounted al the praises he heard of it before, rather to be enuious then otherwise, and to be partial, not giuing so much as it deserued, & yet to be pardoned because they could not. It hapned y these English  
Gentle,

## Euphues and his England.

Gentlemen conducted these two strangers to a place, where diuerse Gentlewomen were : some Courtiers, others of the countrie, wher beeing welcome, they frequented almost euerie daie for the space of one moneth, entreining of time in courtlye pastimes, though not in the court: insomuch that if they came not, they were sent for, & so vsed as they had bene countrimen, not strangers. Philautus with this continuall accesse and often conference wyth Gentlewomen, began to weane himselfe from the counsaile of Euphues, and to wed his eyes to the comelynesse of Ladies, yet so warily, as neither his friend coulde by narrowe watching discouer it, neither did hee by anye wanton countenance betraie it, but carrying the Image of Loue ingrauen in the bottome of his hart, and the picture of courtesie imprinted in his face, he was thought to Euphues courtlye, and knowen to himselfe comfortlesse. Among a number of Ladies hee fixed his eyes vpon one, whose countenaunce seemed to promise mercie, and threaten mischiefe, intermedling a desire of liking, with a disdain of loue : shewing her selfe in curtesie to be familiar with all, and with a certaine comely pride to accept none: whose wit would commonly taunt without despite, but not without dispozte, as one that seemed to abhorre Loue worse then lust, and lust worse then murther : of greater beautie then birth, and yet of lesse beautie then honestie : which gate her more honour by vertue, then nature could by art, or fortune might by promotion. She was readie of answere, yet warie : shyll of speech, yet sweet : in all her passions so temperate, as in her greatest mirth none wold thinke her wanton : neither in her deepest grieve sullen : but alwayes to looke wyth so sober cheerefulnesse, as it was hardly thought, where she were more commended for her grauitie of the aged, or for her courtlynesse of the youth : oftentimes delyghted to heare discourses of Loue, but euer desirous to be instructed in learning : Somewhat curpous to keepe her Beautie, which made her comely

comely, but more carefull to increase her credite, which made her commendable: not adding the length of a haire to courtlinesse, that might detract the breadth of a haire from chastitie: In all her talke so pleasaunt, in all her looks so amiable, so graue modestie ioyned with so witty mirth, that they that were entangled with her beautie, were enforced to preferre her wit before their wills, and they that loued her beautie were compelled to preferre their affections before her wisdom: whose rare qualities, caused so straunge euentures, that the wise were allured to vanities, and the wantons to vertue, much like the river in Arabia, which turneth golde to dross, and durt to silver. In conclusion, there wanted nothing in this English Angell that Nature might adde for perfection, or Fortune could give for wealth, or God doth commonly bestow on mortall creatures: And more easie it is in the description of so rare a personage to imagine what shee had not, then to reapeate all she had. But such a one shee was, as almost all they are y<sup>e</sup> serue so noble a Prince, such virgins carry lightes before such a Vesta, such Nymphes arrowes, with such a Diana. But why goe I about to set her in blacke and white, whom Philautus is now with all colours im- portraying in the table of his heart. And surely I thinke by this he is halfe mad, whom long since I left in a great maze.

Philautus viewing all these things, and more then I haue vttered (for that the louers eie pearceth deeper) withdrew himselfe secretly into his lodging, and locking the doore, began to debate with himselfe in this manner.

**A** thrice vnfortunate is he that is once faithfull, and better it is to be a mercilesse Souldier, then a true lover: the one lyueth by anothers death, the other dyeth by his owne life. What strange fittes be these Philautus, that burne thee with such a heate, that thou shakest for colde, and all thy body in a shæuering sweat, in a flaming

P.

He,



## *Euphues and his England.*

As, melteth like ware, & hardneth like the Adamant : As it loue? Then would it were death : for likelier it is that I should lose my life, then winne my loue. Ah Camilla, but why doe I name thee when thou dost not heare me, Camilla, name thee I will, though thou hate me. But alas, the sound of thy name doth make me sound for grief. What is in me that thou shouldest not despise, & what is there not in thee that I shoulde not wonder at? Thou a woman, the last thing God made, and therefore the best. I a man, that could not liue without thee, and therefore the worst. All things were made for man as a soueraigne, & man made for woman as a slaue. O Camilla, would euer thou hadst ben bred in Italy, or I in England, or would thy vertues were lesse then thy beautie, or my vertues greater then my affections.

I see that India bringeth Golde, but England bringeth goodnesse : And had not England bene thrust into a corner of the worlde : it would haue filled the whole worlde with woe. Where such women are as wee haue talked of in Italy, hearde of in Rome, read of in Greece, but neuer found but in this Islande : And for my parte (I speake softlye, because I wyll not heare my selfe) would there were none such here, or such euerie where. Ah sonde Euphues, my deere friende, but a simple soyle, if thou beleue now thy cooling Carde, and an obstinate soyle if thou doe not recant it. But it may bee thou layest that Carde for the eleuation of Naples, lyke an Astronomer. If it were so I forgiue thee, for I must beleue thee, if for the whole worlde. Beholde England, where Camilla was borne, the flower of curtesie, the picture of comelynesse : one that shameth Venus, being somewhat fatter, and much more vertuous : and staineth Diana, being as chaste, but much more amiable. I but Philautus, the more beautie she hath, the more pride, and the more vertue the more precisenesse. The Pecoche is a Birde for none but Iuno, the Dove for none but Vesta. None must weare

weare Venus in a Tablet, but Alexander: none Pallas in a King, but Vlysses. For as there is but one Phoenix in the worlde, so is there but one tree in Arabia, wherein she buildeth, and as there is but one Camilla to be harde off, so is there but one Caesar that she will like off. Why then Philautus, what resteth for thee but to die with patience, seeing thou maist not liue with pleasure? When thy disease is so dangerous, that the third letting of bloud is not able to recouer thee, when neither Ariadnes thread, nor Sibillas bough, nor Medeas seede, may remedie thy grieve. Dye, dye, Philautus, rather wyth a secret i karre, then an open scozne. Patroclus cannot mas ke in Achilles armour, without a mayne, nor Philautus in the English Court without a mocke. Y, but there is no pearle so harde, but Vineger breaketh it, no Diamonde so stonye, but bloude mollifieth, no heart so stiffe but Loue weakeneth it. And what then? Because she may loue one, is it necessarie she should loue thee? Woe there not infinite in England, who as farre excede thee in wealth, as she doth all the Italians in wisdom, and are as farre aboue thee in all qualities of the bodye, as shee is aboue them in all giftes of the minde? Doest thou not see euerie minute the noble youth of England frequent the Courte, with no lesse courage then thou colwardise. If Courtlye brauerye maye allure her, who moze gallaunt then they? If personage, who moze valyant? If wittie, who moze sharpe, if Birth, who moze noble, if Vertue, who moze des pout?

When there are all things in them that should delight a Ladie, and no one thing in thee that is in them, wyth what face Philautus canst thou desire, which they cannot deserue, or with what seruice deserue that, which so many desire before thee.

The moze beautie Camilla hath, the lesse hope shouldest thou hane: and thinke not but the baite that caught thee, hath beguiled other English men or nowe.

## *Euphues and his England.*

Infants they can loue, neither so harde hearted to despise it, nor so simple, not to discern it.

Is it lykely then Philautus, that the Fore wyll lette the Grapes hang for the Goose: or the English-man bequeath beautie to the Italian: No no Philautus, as sure thy selfe there is no Venus, but shee hath her Temple, where on the one side Vulcan maye knocke, but Mars shall enter: no Saint but hath his Shrine, and hee that cannot winne with a Pater noster, must offer a pennie.

And as rare it is to see the Sunne without a light, as a faire woman without a louer, and as neere is fancie to beautie, as the picke to the Rose, as the stalke to the rind, as the earth to the roote.

Doeest thou not thinke that hourelly she is serued and sued vnto, of thy betters in birth, thy equals in wealth, inferiours in no respect?

If then she haue giuen her faith, darest thou call her honour into suspition of falsehood?

If shee refuse such vaine delightes, wilt thou bring her wisdom into the compasse of folly?

If she loue so beautifull a peece, then will shee not be vnconstant: If she bow virginittie, so chaste a Ladie cannot be periured: and of two things the one of these must be true, y either her minde is alreadie so weaned from loue, that she may not be moued, or so settled in loue, that she is not to be remoued.

I but it maye be, that so young and tender a heart, hath not yet felt the impression of loue: I but it cannot be that so rare perfection should want that which they all wish, affection.

A Rose is sweeter in the bud then full blown. Young twiggess are sooner bent then olde trees. White Snow sooner melted then hard Ice: which proueth that the younger she is, the sooner she is to be wooed, and the fairer she is, the likelier to be wonne.

Who



Who will not runne with Atlanta, though he be lame?  
Who would not wrastle with Cleopatra, though he wer  
sicke? Who feareth to loue Camille, though hee were  
blinde?

Ah beautie, such is thy force, that Vulcan courteth Venus, she for comelinesse a Goddesse, he for beelinesse a deuell: more fit to strike with a hammer in his forge, than to hold a Lute in thy chamber.

Whether dost thou wade Philautus, in launcing the wound thou shouldst taint, and pricking the hart, which al keth a plaister? For in decyphering what she is, thou hast forgotten what thou thy selfe art, and being dazeled with her beautie, thou seest not thine owne balencesse.

Thou art an Italian poore Philautus, as much misliked for the vice of thy Countrey, as she meruailed at for the vertue of hers: and with no lesse shame dost thou heare, than know with grieve, how if any Englishman be infected with anie misdemeanour, they say with one mouth: he is Italionated: so odious is that Nation to this, that the very man is no lesse hated for the name, then y countrey for the manners.

O Italy, I must loue thee, because I was borne in thee, but if the infection of the aire be such, as whosoeuer breed in thee, is poisoned by thee, then had I rather be a Bastard to the Turke Ottomo, than heire to the Emperour Nero.

Thou which heretofore wast most famous for victories, art become most infamous by thy vices, as much disdained now for thy beastlines in peace, as once feared for thy battailes in warre: thy Caesar being tourned to a Vicar, thy Consulls to Cardinalls, thy sacred Senate of three hundred graue Counsaillers, to a shamelesse Synode of three thousand greedy Caterpillers. Where there is no vice punished, no vertue praised, where none is long loued if he doe not ill, where none shall be loued, if he doe well. But I leaue to name thy sinnes, which no

## *Euphues and his England.*

Ciphers can number, and I would I were as free from the infection of some of them, as I am farre from the reckoning of all of them, or would I were as much enuied for good, as thou art pitied for ill.

Philautus would thou haddest neuer liued in Naples, or neuer left it. What newe skirmishes dost thou now feele betwene reason and appetite, loue and wisdom, daunger and desire.

Shall I goe and attire my selfe in costlie apparayle: tush, a faire pearle in a Purrians eare, cannot make him white. Shall I ruffle in new deuices, with chaines, with Bracelettes, with Kings and Roabes: tush, the precious stones of Mansolus Sepulcher, cannot make the dead carasse sweete.

Shall I curle my haire, colour my face, counterfayte courtlinesse: Tush, there is no paynting can make a picture sensible. No, no Philautus, either I swallow the iuice of Mandrake, which maye cast thee into a dead sleepe, or chewe the hearbe Cheruell, which may cause thee to mistake euery thing: so shalt thou either dye in thy slumber, or thinke Camilla deformed by thy potion. No, I cannot do so though I would. But suppose thou think thy selfe in personage comely, in birth noble, in wit excellent, in talke eloquent, of great reuenewes: yet will this onely be cast in thy teeth as an obloquie, thou arte an Italian.

I, but all that be black, digge not for coles. all things that breed in the mudde, are not Cuets: all that be borne in Italy, are not ill. She wil not enquire what most are, but enquire what I am. Euerie one y sucketh a Wolfe, is not rauening: there is no Country but hath some as bad as Italy, many that haue worse, none but hath some. And canst thou thinke that an English Gentleman will suffer an Italian to be his Riual: No, no, thou must either put vp a quarrell with shame, or trie the Combatte with perill.

An English-man hath three qualtyes, he can suffer no partner in his loue, no straunger to be his equall, nor to be dared by any. Then Philautus, be as warie of thy life, as carefull for thy loue: thou must at Rome reuerence Romulus, in Boetia Hercules, in England those that dwell there, els shalt thou not liue there.

Ah Loue, what wrong dost thou me, which once beguildest me with that I had, & now beheadest me for that that I haue not. The loue I bore to Lucilla, was colde water, the loue I owe Camilla, hot fire: the first was ended with defame, the last must begin with death.

I see now, that as the resiliuation of an Ague is desperate, and the second opening of a veine deadly, so the renewing of loue, is, I know not what to terme it, worse than death, and as bad as what is worst. I perceiue at the last, the punishment of loue is to liue. Thou art here a stranger without acquaintance, no friend to speake for thee, no one to care for thee: Euphues will laugh at thee if he know it, and thou wilt weepe if he know it not. D unfortunate Philautus, borne in the wane of the Moone, and as like to obtaine thy wish, as the Wolfe to eate the Moone. But why goe I about to quench fire with a l woide, or with affection to mortifie my loue?

O my Euphues, would I had thy wit, or thou my will. Shal I vtter this to thee, but thou art more likely to correct my follies w counsaile, than to comfort me with any pretie conceipt. Thou wilt say, y she is a ladie of great credite, and I here of no countenance. I but Euphues, low trees haue their toppes, small sparkes their heate, the flie his Splene, the Ant her Gall, Philautus his affection, which is neither ruled by reason, nor lead by appoyntment. Thou broughtest me into England Euphues, to see, and am blinde: to seeke aduentures, and I haue lost my selfe: to remedie Loue, and I am now past cure, much lyke Scriphuis that olde Dudge in Naples, who coting to heale his bleard eye, put it out. My thoughts are  
high,



## *Euphues and his England.*

high my fortune low: and I resemble that foolish Pilot, who hoiseth vp all his sailes & hath no wind, & launcheth out his ship, & hath no water. Ah Loue, thou takest away my tast, & prouokest mine appetite, yet if Euphues would be as willing to further me now as he was once wily to hinder me, I should thinke my selfe fortunate, and all that are not amorous to be foales. There is a Stone in the floud of Thracia, that whosoever findeth it, is neuer after griened: I would I had that stone in my mouth, or that my bodie were in that riuer, that I might either be without grieffe, or without life.

And with these words Euphues knocked at the doore, which Philautus opened pretending droulesse, and excusing his absence by Idleness: vnto whome Euphues sayd.

21. 6  
**W**hat Philautus dost thou shun the Court to sleepe in a corner, as one either cloyed with delight, or hauing surfettted with desire: beleue me Philautus, if the winde be in that doore, or thou so deuout, to fall from beautie to thy beades, and to forsake the Court to line in a Cloyster, I cannot tell whether I should more wonder at thy fortune or praise thy wisdome: but I feare me, if I live to see thee so holy, I shall be an old man before I dye, or if thou die not before thou be so pure, thou shalt be more meruayled at for thy yeares, than esteemed for thy vertues. In sooth my good friend, if I should tarie a yeare in England, I could not abide an houre in my chamber, for I know not how it commeth to passe, y in earth I thinke no other Paradise, such varietie of delights to allure a Courtly eye, such rare puritie to drawe a well disposed minde, that I know not whether they be in England more amorous or vertuous, whether I should thinke my time best bestowed in viewing goodly Ladies, or hearing godly lessons.

I had thought no woman to excell Liuia in the world,  
but

but now I see that in England, they be all as good, none worse, manye better, insomuch that I am enforced to thinke, that it is as rare to see a beautifull woman in England without vertue, as to see a faire woman in Italy without pride. Curteous they are without coines, but not without a care, amiable without pride, but not without courtlinesse: merrie without curiositie, but not without measure, so by conferring the Ladies of Greece with the ladies of Italy, I find the best but indifferent, & comparing both Countries with the Ladies of England, I account them all starke naught.

And truelye Philautus, thou shalt not shryue me lyke a Ghostlye Father, for to thee I will confesse in two thinges, my extreamelye folly, the one in louing Lucilla, who in comparison of these, had no sparke of beautie, the other for making a cooling Card against women, when I see these to haue so much vertue: so that in the first, I must acknowledge my iudgement raw, to discerne shadowes: and rash in the latter, to giue so peremptorie sentence: in both I thinke my selfe to haue erred so much, that I recant both, being readie to take any penaunce thou shalt enioine me, whether it be a faggot for heresie, or a fine for hypocrisie. An heretike I was by mine inuective against women, and no lesse then an hypocrite for dissembling with thee, for now Philautus I am of that mind, that women: but Philautus taking holde of this discourse, interrupted him with a sodaine reply, as followeth.

**S**aye Euphues, I canne leuell at the thoughtes of thy heart by the words of thy mouth, for that commonly the tongue vttereth the minde, and the outward speech bewrayeth the inward spirite. For as a good roote is knowen by a faire blossome, so is the substance of the heart noted by the shewe of the countenaunce. I can see day at a little hole, thou must halt cunningly if thou

## *Euphues and his England.*

beguile a Cripple, but I cannot choose but laugh to see thee play with the baite, that I feare thou hast swallowed, thinking with a myst to make thy sight blind, because I should not perceiue thy eyes bleared, but in faith Euphues, I am nowe as well acquainted with thy conditions, as with thy person, and vse hath made me so experte in thy dealings, y<sup>e</sup> wel thou maist iuggle with the world, but thou shalt neuer deceiue me.

A burnt childe dreads the fire, hee that stumbeleth twice at one stone, is worthy to breake his shennes, thou maist happely forswear thy selfe, but thou shalt neuer delude me, I know thee now as readely by thy visage, as thy visage: It is a blinde Goose that knoweth not a fore from a fearne bush, and a foolish fellow that cannot discern craft from conscience, being once cousoned. But why should I lament thy follies with griefe, when thou seemest to colour them with deceit.

Ah Euphues, I loue thee wel, but thou hatest thy selfe, and seekest to heape more harmes on thy head by a litle wit, than thou shalt euer claue off by thy great wisdom: all fire is not quenched by water, thou hast not loue in a string, affection is not thy slaue, thou canst not leaue when thou lystest. With what face Euphues canst thou returne to thy vomit, seeming with the greedy hound to lap vp that which thou diddest cast vp, I am ashamed to rehearse the tearmes, that once thou didst vtter of malice against women, and art thou not ashamed nowe againe to recant them: they must needs think thee either enuious vpon small occasion, or amorous vpon a light cause, and then wil they all be as ready to hate thee for thy spite, as to laugh at thee for thy loosenesse.

So Euphues, so deepe a wound cannot be healed with so lycht a plaister, thou maist by arte recouer the skinne, but thou canst neuer couer the skarre, thou maist flatter with soles because thou art wise, but the wise will euer marke thee for a sole. Then sure I cannot see what thou  
gaye



gaynest, if the simple condemne thee of flatterie, and the graue of follye. Is thy cooling Carde of this propertie, to quench fire in others, and to kindle flames in thee? Or is it a Whetstone to make thee sharpe, and vs blunt, or a Sword to cut wounds in me, and cure them in Euphues? Why diddest thou write that against them, thou neuer thoughtest, or if thou didst it, why dost thou not followe it: but it is lawfull for the phisition to surfet, for the shepheard to wander, for Euphues to prescribe what he will, and doe what he list.

The sicke patient must keepe a straight dyet, the sillye sheepe a narrowe folde, poore Philautus must beleue Euphues, and all louers (he only excepted) are coled with a card of ten, or rather soled with a vaine foie. Is this thy professed puritie, to crie Peccaui: thinking it as great sinne to be honest, as shame not to be amorous: thou that didst blaspheme the noble sere of women without cause, dost thou now commit Idolatrie with them without care? Obseruing as little grauitie then in thy vnbridled furie, as thou dost now reason by thy disordinate fancye.

I see now, that ther is nothing more smooth than glasse, yet nothing more brittle: nothing more faire than snow, yet nothing lesse firme: nothing more fine than wit, yet nothing more fickle. For as Polypus vpon what rocke so euer he lighteth, turneth himselfe into the same likeness, or as the bird Piralis sitting vpon white cloth is white, vpon greene, greene: & chaungeth her colour with euery cloth, or as our changeable silke turned to the Sun hath many colours, and turned back the contrarie, so wit shapeth it selfe to euery conceipt, being constant in nothing but inconstancie.

Where is now thy conference with Atheos, thy deuotion, thy diuinitie: Thou sayest that I am fallen from beautie to my Beades, and I see thou art come from thy booke to beaflines, from coting of the scriptures to cour-

## *Euphues and his England.*

ting with Ladies, from Paule to Ouid, from y<sup>e</sup> Prophets to Poets, resembling the wanton Diophantus, who refused his mothers blessing to heare a song, & thou forsakest Gods blessing to sit in a warme Surne.

But thou Euphues thinkest to haue thy prerogative, (which others will not graunt thee for a priueledge) that vnder the colour of wit thou maiest be accompted wise, and being obstinate, thou art to be thought singular. There is no coyne good siluer but thy halfe pennie, if thy Glasse glyster it must needes be golde, if thou speake a sentence, it must be a law: if giue a censure, an oracle: if dreame, a prophetic: if coniecture, a truth: insomuch, that I am brought into a doubt, whether I shuld moze lament in thee the want of gouernment, or laugh at thy fayned grauitie.

But as the rude Poet Cherillus, hadde nothing to be noted in his beares, but onely the name of Alexander, nor that rurall Poet Daretus anye thing to coter his deformed Ape, but a white curtaine: so Euphues hath no one thing to shadow his shamelesse wickednesse, but onely a shew of wit. I speak all this Euphues, not that I enuie thy estate, but that I pitie it, and in this I haue discharged the duetie of a friende, in that I haue not winked at thy folly.

Thou art in loue Euphues, contrarie to thine oath, thine honour, thine honestie, neither would any professing as thou dost, liue as thou dost, which is no lesse grieve to me, than shame to thee: excuse thou maiest make to me, because I am credulous, but amends to y<sup>e</sup> world thou canst not frame, because thou art come out of Greece, to blaze thy vice in England, a place too honest for thee and thou too dishonest for any place. And this my flat & friendly dealing, if thou wilt not take as I meane, take as thou wilt: I feare not thy force, I force not thy friendshippe: and so I ende.

Euphues not a little amazed with the discourteous speech

## *Euphues and his England.*

51

Speech of Philautus, whom he sawe in such a burning feauer, did not applie warme clothes to continue his sweat, but gaue him cold drinke to make him shake, either thinking so straunge a maladie was to bee cured with a desperate medicine, or determining to vse as little Arte in Physicke, as the other did honestie in friendship, and therefore in steede of a Will to purge his hotte blood, he gaue him a choake-peare to stoppe his breath, replying as followeth.

**I** Had thought Philautus, that a wounde healing so faire, could neuer breed to a Fistula, or a bodie kept so well from drinke, to a Droppe: but I well perceiue, that thy flesh is as ranke as the Molues, who as soone as hee is stricken, recouereth a skinne, but rankeleth inwardlye vntill it come to the liuer: and thy stomacke as queasie, as olde Nestors, vnto whom pap was no better then poison: and thy bodie no lesse distempered, then Hermogenes, whom abstinence from wine, made oftentimes drunken. I see thy humour is loue, thy quarrell, ieaiousie: the one I gather by thine addle head, the other by thy suspicious nature: but I leaue them both to thy will, and thee to thine owne wickednesse. Pretely to cloake thine owne folly, thou callest me these first, not vnto a curst wife, who deseruing a checke, beginneth first to scorde.

There is nothing that can cure the kings euills, but a prince, nothing cease a plurisie but letting blood, nothing purge thy humour, but that which I cannot giue thee, nor thou get of any other, Libertie.

Thou seemest to coulour craft by a friendly kindnesse, taking great care for my bondage, that I might not distrust thy follyes: which is, as though the Thrush in the cage, shuld be sorrie for the Nightingale, which singeth on the tree, or the Beare at the stake, lament the mishap of the Lyon in the Forrest.

But in truth Philautus, though thy skin shew thee a  
D.iij. Fore,



## *Euphues and his England.*

Fore, thy little skill trieth thee a sheepe. It is not the colour that commendeth a good Painter, but the good countenance: nor the cutting that valueth the Diamond, but the vertue: nor the gloase of y tongue that tryeth a friend, but the faith. For as all coyne is not good that haue the Image of Cæsar, nor all Golde that are coyne with the kings stampe: so all is not truth that beareth the shew of godlinesse, nor all friends that beare a faire face. If thou pretend such loue to Euphues, carrie thy heart on the backe of thy hand, and thy tongue in the palme, that I may see what is in thy minde, and thou with thy fingers claspe thy mouth. Of a straunger I can beare much, because I knowe not his manners, of an enimie more, for that all proceedeth of mallice, all things of a friend, if it be to trie me, nothing if it be to betraie me: I am of Scipios minde, who had rather that Hannibal shoulde eate his heart with Salte, then Lælius griue it with unkindnesse: and of the like with Lælius, who chose rather to bee slaine with the Spaniards, then suspected of Scipio.

I can better take a blister of a Nettle, then a pricke of a Rose, more willing that a Rauen shuld pecke out mine eies, then a Turtle pecke at them. To die of the meat one liketh not, is better then to surfet of that he loneth: and I had rather an enimie shoulde burie me quicke, then a friend belye me when I am dead.

But thy friendship Philautus is like a newe fashion, which being vsed in the morning is accounted olde before none: which varietie of chaunging being oftentimes noted of a graue Gentleman of Naples, who hauing bought a Hat of the newest fashion, and best blocke in all Italy, and wearing it but one day, it was tolde him that it was stale, he hung it vp in his studie, and viewing all sorts, all shapes, perceiued at the last his olde Hat againe to come into the new fashion, wherewith smiling to himselfe hee sayd, I haue now liued compasse, for Adams olde Apron, must make Eue a new Kirtle: noting this, that when no  
new

new thing could be deuised, nothing coulde be moze new than the olde.

I speake this to this end Philautus, that I see thee as often chaunge thy head, as others doe their hats, now being friend to Ajax, because he shoulde couer thee with his Buckler, now to Vlysses, that he may pleade for thee with his eloquence, now to one, and now to another, and thou dealest with thy friends as that Gentleman did with his felt, for seeing not my vaine and werable to thy vanities, thou goest about (but yet the nearest waie) to hang me by for holy daies, as one neither fitting thy head, nor pleasing thy humour, but when Philautus thou shalt see, that chaunge of friendships shall make thee a fat Calfe, and a leane Coser, that there is no more holde in a new friend then a new fashion: that hats alter as fast as the Turnar can turne his blocke, and hearts as sone as one can turne his backe: when seeing euerie one returne to his olde wearing, and finde it the best: then compelled rather for want of others then good will of me, thou wilt retire to Euphues, whom thou laiddst by the walls, and seeke him as a new friend, saying to thy selfe, I haue liued compasse, Euphues olde faith, must make Philautus a new friend. Wherein thou resemblest those that at the first comming of newe Wine, leaue the olde, yet finding that Grape more pleasant then wholesome, they beginne to saie as Callistenes did to Alexander, that he had rather carous olde graines with Diogenes in his dish, then new grapes with Alexander in his standing cup: for of all Gods, said he, I loue not Aesculapius.

But thou art willing to chaunge, else wouldest thou be vnwilling to quarrell: thou keepest onely companie out of my sight with Reynaldo the Countri-man, which I suspecting concealed, and now prouing it doe not care, if hee haue better deserued the name of a friend then I, God knoweth: but as Achilles shield being lost on the Seas by Vlysses,

## *Euphues and his England.*

Vlysses was tost by the Sea, to the Tombe of Ajax, as a manifest token of his right: so thou being forsaken of Reynaldo, wilt be found in Athens by Euphues dwore, as the true owner. Which I speake not as one loth to lose thee, but carefull thou lose not thy selfe. Thou thinkest an Apple may please a childe, and euerie odde aunty were appease a friende. No Philautus, a Plaster is small as mends for a broken head, and a bad excuse will not purge an ill accuser.

A Friend is long a getting, and soone lost, like a Merchant chauntes riches, who by tempest loseth as much in two houres, as he hath gathered together in twentie yeares. Nothing so fast knit as Glasse, yet once broken, it can neuer be ioyned: nothing fuller of mettall then Steele, yet ouer heated, it will neuer be hardned, friendshippe is the best pearle, but by disdaine thzowen into vineger, it bursteth rather in peeces then it will bow to any softnesse. It is a salt Fish that water cannot make fresh, I wete honnie that is not made bitter with gall, hard Golde that is not to be mollified with fire, and a myraculous friend, that is not made an enimie with contempt. But giue me leaue to examine the cause of thy discourse to the quicke, and omitting the circumstance, I will to the substance.

The onely thing thou layest to my charge is loue, and that is a good ornament. The reason to proue it, is my praising of women, but that is no good argument. Am I in loue Philautus? with whom it should be, thou canst not coniecture, and that it should not be with thee, thou giuest occasion.

Priamus beganne to be iealous of Hecuba, when he knewe none did loue her, but when hee loued manye, and thou of me, when thou art assured I loue none, but thou thy selfe euery one, but whether I loue or no, I cannot liue in quiet, vnlesse I be fit for thy dyet: wherein thou dost imitate Scyron and Procles, who framing a bedde of  
Walls



Byasse to their owne bignesse, caused it to be placed, as a lodging for all passengers, insomuch y none could trauell y way, but he was inforced to take mesure of their sheets: if he were too long for the bed, they cut off his legges for catching cold it was no place for a lungis: if too short, they racked him at length, it was not pallet for a dwarfe: and certes Philautus, they are no lesse to be discommended for their crueltie, then thou for thy folly. For in like manner hast thou built a bed in thine owne braines, wherein euery one must be of thy length, if he loue, thou cuttest him shorter either with some odde deuise, or graue counsell, (wearing rather then thou wouldst not be beleued) that Protagines portraied Venus, with a Spunge sprinkled w<sup>th</sup> sweete water, but if once shee wrong it, it would droppe bloud: that her Iuozle combe would at the first tickle the haire, but at the last turne all the haire into Adders: so that nothing is more hatefull than loue. If he loue not, thou stretchest out like a Wire-drauer, making a Wire as long as thy finger, longer then thine arme, pulling on with the Pincers with the Shoemaker a little shoe on a great foote, till thou cracke thy credite, as he doth his stiches, alleadging that loue followeth a good wit, as the shadowe doth the bodie, and as requisite for a Gentleman, as Steele in a weapon. A wit sayst thou without loue, is lyke an Egge without Salt, and a Courtyer boide of affection, lyke Salt without saour. Then as one pleasing thy selfe in thine owne humour, or playing with others for thine owne pleasure, thou rollest all thy wits to sift loue from lust, as the Baker doth the branne from the flower, bringing in Venus wyth a Tortoise vnder her foote, as slowe to harmes, her Chariot drawen with white Swans, as the cognisance of Vesta, her birds to be Pigeons, noting pietie: with as many inuentions to make Venus currant, as the Ladies vse sleightes in Italy, to make themselues counterfait.

Thus with the Aegyptian thou plaicest fast or lose, so that

P. there

## *Euphues and his England.*

there is nothing more certaine, then that thou wilt loue,  
and nothing more vncertaine then when, turning at one  
time thy taile to the winde, with the hedghogge, and thy  
nose in the winde with the Weathercocke, in one gale  
both hoising saile and weighing Anker, with one breath,  
making an alarome and a Parly, discharging in the same  
instant, both a bullet and a false fire. Thou hast rackt me,  
& curtd me, sometimes I was too long, sometimes too short,  
now too big, then too little, so that I must needs thinke thy  
bedde monstrous, or my bodie, either thy braine out of  
temper, or my wittes out of tune: insomuch as I can ly-  
ken thy head to Mercuries pipe, who with one stoppe cau-  
sed Argus to stare and winke. If this fault be in thy na-  
ture, counsell can doe little good, if in thy disease, Physicke  
can doe lesse: for nature will haue hir course, so that per-  
suasions are needlesse, and such a maladie in the Mar-  
rowe, will neuer out of the bones, so that medicines are  
bootlesse.

Thou sayst that all this is for loue, and that I being  
thy friend, thou art loth to winke at my folly: truly I say  
with Tullie, with fayre wordes thou shalt yet perswade  
me: for experience teacheth mee, that straight trees haue  
crooked rotes, smooth baits, sharpe hookes, that the fayrer  
the stone is in the Loads head, the more pestilent her poi-  
son is in her bowells: that talke the more it is seasoned  
with fine phrases, the lesse it sauoureth of true meaning.  
It is a mad Hare that will be caught with a Labe, and  
a foolish bird that staiteth the laying Salt on her taile, and  
a blind gose that cometh to the fores sermon. Euphues  
is not intangled with Philautus charmes. If all were in  
iest, it was too broad, weighing y place: if in earnest, too bad:  
considering the person, if to trie thy wit, it was folly to be  
so het, if thy friendship, mallice to be so hastie. Hast thou  
not read since thy coming into England, a pretie discourse  
of one Phalo, concerning the rebuking of a friend: whose  
reasons, although they were but few, yet were they suffi-  
cient,

tient, and if thou desire more, I coulde rehearse infinite : But thou art like the Epicure, whose belly is sooner filled then his cie : For he coueteth to haue twentie dishes at his table, when he cannot digest one in his stomacke, and thou desirest many reasons to be brought, when one might serue thy turne, thinking it no Raine-bowe that hath not all colours, nor auncient armourie, that are not quartered with sundrie coates, nor perfect rules that haue not a thousand reasons: and of all the reasons would thou woldest follow but one, not to checke thy friend in a brauerie, knowing that rebukes ought not to weigh a graine more of salt then sugar: but to be so tempered, as like pepper, they might be hot in the mouth, but like treacle, wholesome at the heart: so shall they at the first make one blush if he were pale, and well considered, better if he were not past grace.

If a friend offend, hee is to bee whipped with a good *Parles-todde*, who when her childe will not bee still, giueth it together both the twig and the teate, and bringeth it a sleepe when it is wayward, as well with rocking it, as rating it.

The admonition of a true friend shoulde be lyke the practise of a wise Phisition, who wrappeth his sharpe pills in fine Sugar, or the coming Chyrurgion, who launcing the wound with an yron, immediatly applieth to it soft lint, or as mothers deale with their children for woymes, who put theyr bitter seedes into swete Raysons, if this order hadde bene obserued in thy discourse, that interlasinge sowre tauntes wyth sugered counsaile, bearing as well a gentle Raine, as vsing a harde Snaffle, thou mightest haue done more wyth the whilke of a wand, then nowe thou canst wyth the pricke of a Spurre, and auoyded that which nowe thou mayst not, extreame unkindnesse. But thou art lyke that kinde Judge, which *Propertius* noteth, who condemning his friende, caused

him



## *Euphues and his England.*

him for y more ease to be hanged with a silken twist: And thou like a friend, cuttest my throte with a Rasour, not with a hatchet for my more honour. But why should I set downe the office of a friend, when thou like our Athenians, knowest what thou shouldest do, but like them, neuer doest it.

Thou saist I eat mine owne words in praising women, no Philautus, I was neuer either so wicked or so witlesse, to recant truths, or mistake colours. But this I saie, that the Ladies in England as farre excell all other Countreies in vertue, as Venus doeth all other women in beautie. I flatter not those of whome I hope to reape benefite, neither yet so praise them, but that I think them women: there is no sword made of Steele but hath yron, no fire made of woode but hath smoake, no wine made of grapes, but hath leese, no woman created of flesh, but hath faultes; And if I loue them Philautus, they deserue it.

But it grieueth not thee Philautus, that they be faire, but that they are chaste, neyther doest thou lyke mee the worse for commending their beautie: but thinkest they will not loue thee well, because so vertuous: to wherein thou followest those, who better esteeme the sight of the Rose, then the sauour, preferring faire weedes before good Hearbes, choosing rather to weare a painted flower in their Bosomes, then to haue a wholesome roote in theyr Boaths, which resembleth the fashion of your Maidens in Italy, who buy that for the best cloath that will weare whitest, not that will last longest. There is no more praise to be giuen to a faire face then to a false Glasse, for as the one flattereth vs with a vaine shadowe, to make vs proude in our owne conceites, the other sedeth vs wth an idle hope, to make vs peeuish in our owne contemplations. Chyrurgions affirme, that a white veine being striken, if at the first there springe out bloude, it argueth a good constitution of bodie: and I thinke, if a fayre Woman hauing hearde the sute of a Louer,

Louer, if she blush at the first brunt, and shew her bloud in her face, sheweth a wel disposed minde: so as vertuous women I confesse are for to be chosen by the face, not when they blush for the shame of some sinne committed, but for feare she should commit any, all women shall bee as Cæsar would haue his wife, not onely free from sinne, but from suspicion: If such be in the English Court, if I shuld not praise them, the wouldst thou say, I care not for their vertue, and now I giue them their commendation, thou swearest I loue them for their beautie: So that it is no lesse labour to please thy minde, than a sick mans mouth, who can realish nothing by the taske, not that the fault is in the meate, but in his maladie, nor thou like of any thing in thy head, not that there is any disorder in my sayings, but in thy senses. Thou dost last of all object that, which silence might wel resolue, & I am fallen from Prophets to Docts, and returned againe with the Dog to my vomit, which God knoweth is as far from truth, as I know thou art from wisdom.

What haue I done Philautus, since my going from Naples to Athens, speake no more than the truth, utter no lesse, flatter me not to make me better than I am, be lye me not to make me worse, forge nothing of mallice, conceale nothing for loue: did I euer vse any vnseemely talk to corrupt youth: tell me where: did I euer deceiue those that put me in trust: tell me whome: haue I committed any fact worthe either of death or defame: thou canst not reckon what: haue I abused my selfe towards my superiours, equals or inferiours: I think thou canst not deuise when: But as there is no wooll so white, but the Diar can make blacke, no Apple so sweete but a cunning grafter can chaunge into a Crab: so is ther no man so voyd of crime, that a spitefull tongue cannot make him to be thought a caitife: yet comonly it falleth out so wel, that the cloth weartth the better being died, & the Apple eateth pleasanter being grafted, and the innocent is more

## Euphues and his England.

esteemed, and thriueth sooner being enuied for vertue, & belied for mallice. For as he that stroke Iason, on the stomack, thinking to kil him, brake his impostume with the blow, wherby he cured him: so oftentimes it fareth with those y<sup>e</sup> deale maliciously, who in stead of a sword apply a salve, and thinking to bee ones Priest, they become his Phisition. But as the traytour that clippeth the coynt of his Prince, maketh it lighter to be waied, not worse to be touched: so he that by sinister reports seemeth to pare the credit of his friend, may make him lighter among y<sup>e</sup> common sorte, who by waight oftentimes are deceiued with counterfairs, but nothing empaireth his good name with the wise, who trie all golde by the touch-stone.

*1587*  
A stranger comming into the Capitoll of Rome, seeing all the Gods to be ingrauen: some in one stone, some in another, at the last he perceiued Vulcan to be wrought in Iuorie, Venus to be carued in Ieate, which long time beholding with great deliyght, at the last he burst into these words: neither can this white Iuorie Vulcan, make thee a white Smith, neither this faire womā Ieat, make thee a faire stone. Whereby he noted, y<sup>e</sup> no cunning could alter the nature of the one, nor no nature transforme the colour of the other. In like manner say I Philautus, although thou haue shadowed my guiltlesse life with a de-fained counterfait, yet shall not thy blacke Vulcan make either thy accusations of force, or my innocencie faultie, neither shall the white Venus which thou hast portraied vpon the black Ieat of thy mallice, make thy conditions auiable, for Vulcan cannot make Iuorie blacke, nor Venus chaunge the colour of Ieat, the one hauing receiued such courte by Nature, the other such force by vertue.

What cause haue I giuen thee to suspect me, & what occasion hast thou not offered me to detest thee? I was neuer wise inough to giue thee counsell, yet euer willing to wish thee wel: my wealth shal to doe thee good, yet ready to doe my best. In so much as thou couldest neuer accuse me



me of any discourtesie: vnlesse it were in being more carefull  
full of thee, than of my selfe.

But as all flowers that are in one Rosegaye, are  
not of one Nature, nor all Kinges that are worne vpon  
one hande, are not of one fashion : so all friends that as-  
sociate at bed and board, are not of one disposition.

Scipio must haue a noble minde, Lælius an humble  
spirite : Titus must lust after Sēpronia, Gisippus must  
leane her : Damon must goe take order for his Landes,  
Pythias must tarrie behinde, as a Pledge for his lyfe :  
Philautus must doe what hee will, Euphues not what hee  
should.

But it may be, that as the sight of diuers colours make  
diuers beastes madde : so my presence dooth driue thee in-  
to this melancholy. And seeing it is so, I will absent my  
selfe, hire another lodging in London, & for a time giue  
my self to my booke, for I haue lerned this by experience,  
though I be young, y hauins are knowen by their bads,  
Lyons by their clawes, Cockes by their combes, enuious  
minde by their manners.

Hate thee I will not, and trust thee I may not: Thou  
knowest what a friend shoulde be, but thou wilt neuer  
lyue to trye what a friende is. Farewell Philautus, I  
wil not stay to heare thee reply, but leaue thee to thy lust.  
Euphues carieth this Poësie written in his hand, & ingra-  
ued in his heart. A faithfull friend is a wilfull foole. And  
so I taking leaue til I heare thee better minded: England  
shalbe my abode for a season, depart when thou wilt, and  
again farewell.

Euphues in a great rage departed, not suffering  
Philautus to aunswere one worde, who stood in a maze  
after the speache of Euphues : but taking courage by  
Loue, went immediatlye to the place, where Canulla  
was dauncing, and there will I leaue him in a thou-  
sande thoughtes hammering in his heade, and Euphues  
seeking

## Euphues and his England.

seeking a new chamber, which by good friends he quickly got, and ther fell to his Pater noster, where a while I wil not trouble him in his prayers.

**N**OW you shall vnderstand that Philautus furthered as well by the opportunitie of the time, as the requestes of certaine Gentlemen his friendes, was intreated to make one in a Masque, which Philautus perceiuing to be at the Gentlemans house where Camilla lay, assented as willingly to goe, as he desired to speed: & all things being in a readinesse, they went with speed: where being welcommed, they daunced, Philautus taking Camilla by the hande, and as time serued, began to boord her on this manner.

*laughed*  
**I** hath bene a custome faire Lady, how commendable I will not dispute, how common you know, that Masquers doe therefore couer their faces, that they maye open their affections, and vnder the colour of a daunce, discover their whole desires: the benefit of which priueledge, I will not vse, except you graunt it, neither can you refuse, except you break it: I meane onely with questions to trie your wit, which shall neither touch your honour to answer, nor my honestie to aske.

Camilla toke him vp short, as one not to seeke how to reply, in this manner.

*smiled*  
**G**entlemā, if you be lesse, you are to bold: if so, to broad: in claiming a custome, where there is no prescription. I know not your name because you feare to vtter it, neither doe I desire it: and you seeme to be ashamed of your face, els would you not hide it, neither doe I long to see it: but as for any custome, I was neuer so superstitious, that either I thought it treason to breake them, or reason to keepe them.

As for the prouing of my wit, I had rather you should accompt me a foole by silence, than wise by aunswering: For such questions in these assemblies, moue suspicion where there is no cause, and therfore are not to be resolved least there be cause.

Philautus who euer as yet but played with the baite, was now stroke with the hooke, and no lesse delighted to heare her speak, than desirous to obtaine his sute, trained her by the bloud in this sort.

If the patience of men, were not greater than the *peruerfenesse* of women, I shoulde then fall from a question to a quarrell, for that I perceyue you draue the counterfaite of that I would saye, by the conceite of that you thinke others haue sayd: but whatsoeuer the colour bee, the Picture is as it pleaseth the Paynter: and whatsoeuer were pretended, the minde is as the heart dooth intend. A cunningnng Archer is not knowen by his arrowe, but by his ayne: neither a friendly affection by the tongue, but by the faith. Which if it bee so, mee thinketh common courtesie shoulde allowe that, which you thinke to cut off by courtly coyneffe: as one either too young to vnderstande, or obstinate to ouerthwart: your yeares shall excuse the one, and your humour pardon the other.

And yet Ladie I am not of that faint minde, that though I winke at a flash of lightening, I dare not open mine eyes againe, or hauing once suffered a repulse, I shoulde not dare to make fresh assault: hee that striketh saile in a storme, hoiseth them higher in a calme, which maketh me the bolder to vtter that which you disdain to heare, but as the Dove seemeth angry, as though she had a gall, yet yeldeth at the last to delight: so Ladies pretend a great skirmish at the first, yet are boarded willingly at the last.

I meane therfore to tell you this, which is all, that  
2.
loue



## *Euphues and his England.*

I lone you: And so twynging her by the hande, he ended,  
the beginning as followeth.

illa

Gentleman (I followe my first tearme) which shew-  
eth rather my modestie than your desert, seeing you  
resemble those which hauing once wet their fate, care  
not how deepe they wade, or those that breaking the Ice,  
weigh not howe farre they slippe, thinking it lawfull, if  
one suffer you to goe awrie, no shame to goe slippe-shod:  
if I shuld say nothing, then would you vaunt that I am  
won, for that they that are silent, seeme to consent: if any  
thing, then would you boast that I would be wooed, for  
that Castells that come to parloe, and women that de-  
light in courting, are willing to yeld: So y I must either  
heare those things which I would not, and seeme to bee  
taught by none, or to hold you talke which I should not,  
and runne into the suspicion of others. But certainly, if  
you knew how much your talke displeaseth me, & howe  
little it should profit you, you would thinke the time as  
vainely lost in beginning your talke, as I account ouer-  
long untill you ende it.

If you build vpon custome, that Masquers haue liber-  
tie to speake what they should not, you shall knowe that  
women haue reason to make them heare what they  
woulde not, and though you canne vtter by your visage  
whatsoever it be without blushing, yet cannot I heare  
it without shame. But I neuer looked for a better tale  
of so ill a face: you saye a bad coulour may make a good  
countenaunce: but he that conferreth your disordered  
discourse with your deformed attyre, maye rightlve saye  
that he neuer sawe so crabbed a visage, nor hearde so  
crooked a vaine. An Archer saye you is to be knowen by  
his ayme, not by his arrow: but your ayme is so ill, that  
if you knew how far wide from the white your shaft stric-  
keth, you would heerafter rather breake your bow, than  
bend it: If I be too young to vnderstand your destinies,  
it

it is a signe I cannot looke : if too obstinate, it is a token I will not : therefore for you to be displeased , it eyther naðeth not, or booteth not. Yet you goe farther, thinking to make a great vertue of your little valure, seeing that lightning may cause you winke, but it shall not stryke you blinde, that a storme may make you strike saile, but neuer cut the mast, that a hot skirmish may cause you to retire, but neuer to runne away : what your cunning is I knowe not, and likely it is your courage is great, yet haue I heard, that he that hath escaped burning with lightning hath bene spoyled with thunder, and one that often hath wished drowning, hath bene hanged once for all, and he that shrinketh from a bullet in the main battell, hath ben stricken with a bill in y<sup>e</sup> rereward. You fall from one thing to another, vsing no Decorum, except this, that you studie to haue your discourse as farre voyde of sense, as your face is of fayour, to the end that your disfigured countenance might supply the disorder of your ill couched sentences, among the which you bring in a done without a gall, as farre from the matter you speake off, as you are from the matterie you would haue, who although shee cannot be angrie with you in that she hath no gall, yet canne shee laugh at you, because she hath a splene.

I will ende where you beganne, hoping you wil beginne where I ende, you lette fall your question which I looked for, and pickte a quarrell which I thought not of, and that is loue : but let her that is disposed to aunswere your quarrell, bee curious to demaunde your question.

And thus Gentleman I desire you, all questions and other quarrelles sette a parte, you thinke mee as a friend, so farre forth as I canne graunt with modestie, or you require with good manners, and as a friende, I wish you, that you blowe no more this fire of loue, which

D.ii.

will

## *Euphues and his England.*

will waste you before it warme mee, and make a coale in you before it can kindle in mee: If you thinke otherwise, I canne as well vse a shift to dꝛiue you off, as you did a shewe to dꝛaue me on. I haue aunswꝛed your custome, least you shoulde argue me of coynesse, no other, wife than I might, mine honour saued, and youre name vnknown.

By this time entered another Masque, but almost after the same manner, and onely for Camillas loue, which Philautus quickely espied, and seeing his Camilla to be courted with so gallant a youth, departed, yet with, in a corner, to the ende he might decypher the Gentleman, whome he founde to bee one of the bruest youtthes in all Englande, called Surius: then wounded with griefe, hee sounded with weaknesse, and going to his chamber, beganne a fresh to recount his miseries on this sorte.

Ah miserable and accursed Philautus, the verie monster of Nature, and spectacle of shame, if thou liue, thou shalt be despised: if thou dye, not missed: if woe, pointed at: if winne, loathed: if lose, laughed at: bred either to liue in loue, and be forsaken, or die with loue, and be forgotten.

Ah Camilla, would either I had bene borne without eyes, not to see thy beautie, or without eares, not to heare thy wit, the one hath inflamed mee with the desire of Venus, the other with the giftes of Pallas: both with the fire of loue: Loue, yea, loue Philautus, than the which nothing can happen vnto man more miserable. I perceiue now that the chariot of the Sunne is for Phoebus, not for Phaeton, that Bucephalus will stoop to none but Alexander, y none can sound Mercurius pipe, but Orpheus, that none shall win Camillas liking but Surius, a Gentleman I confesse, of greater birth then I, & yet I dare say, not of greter faith. It is he Philautus y wil fleet all y fat fro the beards,



heard, insomuch as she will disdaine to looke vpon thee, if thee but once thinke vpon him. It is shee Philautus, y<sup>e</sup> hath wit to trie her, wealth to allure her, personage to entice her, and all things, that either Nature or Fortune canne giue to winne her.

For as the Phrigian harmonie being moued to the Calenes, maketh a great noise, but being moued to Apollo, it is still and quiet: so the loue of Camilla desired of mee, moueth I knowe not how many discordes, but proued of Surius, it is calme and consenteth.

It is not the sweete flowers that Ladies desire, but the faire, which maketh them weare that in their heads, wrought forth wyth the Needle, not brought forth by Nature: and in the lyke manner they account of that loue, which arte can colour, not that the heart doth confesse, wherein they imitate the Maidens (as Euphues often hath tolde mee) of Athens, who tooke more delight to see a fresh and fine colour, then to tast a sweete and wholesome droppe.

I, but how knowest thou that Surius faith is not as greate as thine, when thou art assured thy vertue is no lesse then his? He is wise, and that thou seest: valiant, and that thou fearest: rich, and that thou lackest: fit to please her, and displace thee, and without spite be it sayd, woorthy to doe the one, and willing to attempt the other.

Ah Camilla, Camilla, I knowe not whether I shoulde more commend thy beautie or thy wit: neither can I tell whether thy looks haue wounded me more, or thy words. For they both haue wrought such an alteration in my spirits, that seeing thee silent, thy comelynesse maketh me in a maze: and hearing thee speaking, thy wisdom maketh me starke mad.

I, but things aboue thy height are to be looked at, not reached at. I, but if I should now end, I had bene better neuer to haue begun. I, but time must weare away loue, I, but time may winne it. Hard stones are pearced with

## *Euphues and his England.*

soft drops, great Dukes helwen downe with many blowes,  
the stoniest heart mollified by continuall perswasions, or  
true perseuerance.

If desertes can nothing preuaile, I will practise de-  
ceits, and what faith cannot doe, coniuring shall. What  
sayst thou Philautus, canst thou imagine so great mischief  
against her thou louest? Knowest thou not, y<sup>e</sup> fish caught  
with medicines: and women gotten with witchcraft, are  
nener wholesome? No, no, the Fores wiles shall nener  
enter into the Lyons heade, nor Medeas charmes into  
Philautus heart. I, but I haue heard, that extremities are  
to bee vsed, where the meane will not serue, and that as  
in loue there is no measure of griefe, so there shoulde bee  
no end of guile, of two mischiefes the least is to bee cho-  
sen, and therefore I thinke it better to poison her with the  
sweete baite of loue, then to spoile my selfe with the bitter  
ring of death.

If she be obstinate, why should not I be desperate? If  
she be voide of pittie, why should not I be voide of pietie?  
In the ruling of Empires, there is required as great po-  
licie as prowesse: in gouerning an estate, close crueltie  
doth more good then open clemencie: for the obtaining of  
a kingdome, as well mischief as mercy is to be practised.  
And then in the winning of my Loue, the verie Image  
of beautie, curtesie, and wit, shall I leaue anie thing vn-  
sought, vnattempted, vndone? Hee that desireth riches,  
must stretch the string that will not reach, and prac-  
tise all kindes of getting. Hee that coueteth honour, and  
cannot climbe by the ladder, must vse all colours of lusti-  
nesse. He that thirsteth for Wine must not care how hee  
get it, but where he may get it: nor he that is in loue, be  
curious what meanes hee ought to vse, but readie to at-  
tempt anie: For slender affection do I thinke that, which  
either the feare of lawe, or care of religion, may diminish.  
He Philautus, thine owne wordes condemne thee of  
wickednesse: tush the passions I sustaine, are neither to  
be

be quieted with counsaile, nor eased by reason : therefore  
I am fully resolved either by art to winne her loue, or by  
dispaire to loose mine owne life.

I haue hearde here in London of an Italian, cunning  
in Mathematike, named Psellus, of whom in Italy I haue  
heard in such cases can doe much by Magike, and will doe  
all things for money, him will I assaie as well with gold  
as other good turnes, & I thinke there is nothing that can  
be wrought, but shall be wrought, for guilt or good will,  
or both. And in this rage as one forgetting wher he was,  
and whom he loued, he went immediatly to seeke Whisick  
for that, which onely was to be found by Fortune.

**H**ere Gentlemen you maye see into what open sinnes  
the heate of loue driueth man, especially, where one  
louing is in despaire, either of his owne imperfection, or of  
his Ladies vertues to be beloued againe, which causeth  
man to attempt those things, y are contrarie to his owne  
minde, to religion, to honestie.

What greater villanie can there be deuised, then to en-  
quire of Sorcerers, Southsayers, Coniurers, or learned  
Clarckes, for the inioying of loue. But I will not resell  
that here, which shall be confuted hereafter.

Philautus hath sone found this Gentleman, who con-  
ducting him into his studie, and demaunding of him the  
cause of his comming, Philautus beginneth in this man-  
ner, as one past shame to vnfolde his sute.

**M**After Psellus (and Countrie-man) I neither doubt  
of your cunning to satisfie my request, nor of your  
wisdom to conceale it, for were either of them wanting  
in you, it might tourne me to trouble and your selfe to  
shame.

I haue heard of your learning to be great in Magick,  
an some-what in Whisicke, your experience in both to  
be exquisite, which caused me to seeke to you for a remedie  
of



## *Euphues and his England.*

of a certaine griefe, which by your meanes may be eased,  
or else no wayes cured.

And to the ende such cures may be wrought, God hath stirred vp in all times Clarkes of great vertue, and in these our dayes men of no small credite, among the which, I haue hearde no one more commended than you, which although happely your modestie will denie (for that the greatest Clarkes doe commonly dissemble theyr knowledge) or your precisenes not graunt it, for that cunning men are often more daungerous, yet the world doth well know it, diuerse haue tryed it, and I must needs beleue it.

Pfellus not suffering him to raunge, yet desirous to know his arrant, and loored him thus.

Elu 6

**G**entleman and countri-man as you say, and I beleue, but of that heereafter: if you haue so great confidence in my cunning, as you protest, it may be your strong imagination shall worke that in you, which my Arte cannot, for it is a principle among vs, that a vehement thought is more auailable, than the vertue of our figures, formes, or charecters. As for keeping your counsaile, in things honest, it is no matter, and in cases vnlawfull, I wyll not meddle. And yet if it threaten no man harne, and may do you good, you shal finde my secrecie to be great, though my science be small, and therefore saie on.

Lauch 6

**T**here is not farre hence a Gentlewoman, whome I haue long time loued, of honest parents, greate vertue, and singular beautie, such a one as neyther by arte I can describe, nor by seruice deserue: and yet because I haue heard many saye, that where cunning must worke, the whole bodie must be couloured, this is her shape.

She is a Virgin of the age of eightene yeares, of stature neither too high nor too low, and such was Iuno: her haire blacke, yet comely, and such had Lada: her eyes  
basill,

basill, yet bright, and such were the lights of Venus.

And although my skill in Phisognomie bee small, yet in my iudgement she was borne vnder Venus, her forehead, nose, lips, and chinne, foreshewing (as by such rules we gesse) both a desire to liue, and a good successe in loue. In complection a pure sanguine, in condition a ryght Saint, seldome giuen to plaie, often to prayer, the first letter of whose name (for that also is necessarie) is Camilla.

**T**his Ladie I haue serued long, and often sued vnto, insomuch that I haue melted like Ware against the fire, and yet liued in the flame with the flye Pyrausta, A Psellus, the tormentes sustained by her presence, the griefes endured by her absence, the pining thoughtes in the daie, the pinching dreames in the night, the dying lyfe, the liuing death, the icalousie at all times, and the dispaire at this instaunt, canne neither bee vttered of mee wythout floods of teares, nor heard of thee wythout grieve.

So Psellus, not the Toritures of hell, are cyther to be compared or spoken off, in the respect of my tormentes: for what they all had seuerallie, all that and more doe I feele ioyntlye. Insomuch that with Sisyphus I rolle the stone euen to the toppe of the hill, when it tumbleth both it selfe and me into the bottome of hell, yet neuer ceasing, I attempt to renewe my labour, which was begunne in death, and cannot end in lyfe.

What drier thirst could Tantalus endure then I, who haue almost euerie houre the drinke I dare not tast, and the meate I cannot? Insomuch that I am torne vppon the wheele with Ixion, my lyuer gnawen of the Turtles and Harpies: yea my Soule troubled euen wyth the vspeakable paines of Megara, Tisiphone, Alecto, which secrete sorowes, although it were more meete to inclose them in a Labozynth, then to sette them on a hill:

## *Euphues and his England.*

hill: Yet where the minde is past hope, the face is past shame.

It fareth with me Psellus as with the Ostridge, who pricketh none but her self, which causeth her to run when she wold rest, or as it doth with the Pellicane, who striketh bloud out of her owne bodie to doe others good: or with the Wood Culuer, who plucketh off his feathers in winter to keepe other from colde: or as with the Storke, who when she is least able carrieth the greater burthen. So I practise all things that may hurt me, to do her good, that neuer regardeth my paines, so farre is she from rewarding them.

172

For as it is impossible for the best Adamant to draw yron vnto it if the Diamond be nere it, so is it not to be looked for, that I with all my seruice, suite, desertes, and what else so euer that may drawe a woman, should win Camilla, as long as Surius, a precious stone in her eyes, and an eye sore in mine, bee present, who loueth her I knowe too well, and she him I feare me better: which loue wyll breede betwene vs such a deadly hatred, that being dead, our bloud cannot bee mingeled together lyke Florus and Aegithus, and being burnt, the flames shall part lyke Polinices and Eteocles, such a mortall enmitie is kindled, that nothing can quench it but death: and yet death shall not end it.

What counsell can you giue me in this case: What comfort: What hope?

When Acontius could not perswade Cydippe to loue, he practised fraude. When Tarquinius could not win Lucretia by praier, he vsed force.

When the Gods could not obtaine their desires by suite, they tourned themselues into newe shapes, leauing nothing vndone, for feare they shoulde bee vndone.

The disease of loue Psellus is impatient, the desire extreme, whose assaultes neyther the wise canne resist by



by pollicie, noꝝ the valiant by strength.

Iulius Cæsar a noble Conquerour in warre, a graue  
Commsaylour in peace, after he hadde subdued Fraunce,  
Germanie, Britaine, Spaine, Italie, Thessalia, Aegypt, yea,  
entered wyth no lesse puissaunce then godd fortune into  
Armenia, into Pontus, into Affrica, yielded in his chiefest  
victories to loue, Psellus, as a thing fit for Cæsar, who con-  
quered al things sauing himselfe, and a deeper wound did  
the small arrow of Cupid make, then the Speares of his  
enimies.

Hannibal no lesse valyaunt in armes, noꝝ more  
fortunate in loue, hauing spoiled Ticinum, Trebia, Tras-  
mena and Canna, submitted himselfe in Apulia to the  
loue of a woman, whose hate was a terrour to all men,  
and became so bewitched, that neither the feare of death,  
noꝝ the desire of glozie coulde remoue him from the lap of  
his louer.

I omitte Hercules, who was constrained to vse a di-  
stasse for the desire of his loue. Leander, who ventured to  
crosse the seas for Hero. Iphis that hanged himselfe, Pyra-  
mus that killed himselfe, and infinit more which could not  
resist the hot skirmishes of affection.

And so farre hath this humour crept into the minde,  
that Biblis loued her brother, Myrrha her ffather, Canace  
her nephew: Insomuch as there is no reason to be giuen  
for so straunge a grieffe, noꝝ no remedie so vnlawfull, but  
is to be sought for so monstrous a disease.

My disease is straunge, I my selfe a stranger, and my  
suite no lesse straunge then my name, yet least I bee te-  
dious in a thing that requireth haste, giue eare to my  
tale.

I haue hearde oftentimes that in Loue there are  
three things for to be vsed, if time serue, violence :  
if wealth bee greate, golde : if necessitie compell, Sorce-  
rie.

R. y.

But

## *Euphues and his England.*

But of these three but one can stande mee in steede,  
the last, but not the least, which is able to worke the  
minde of all women lyke *Mare*, when the other canne  
scarce winde them lyke a *With*. Medicines there are that  
can bring it to passe, and men there are that haue some by  
potions, some by beareses, some by dreames, all by decepte,  
the ensamples were tedious to recite, & you knowe them,  
the meanes I come to learne, and you canne giue them,  
which is the onely cause of my comming, and may be the  
occasion of my pleasure, and certainly the way both for  
your praise and profit.

Whether it be an inchaunted lease, a bearse of Pythia,  
a figure of Amphion, a Character of Oschanes, an Image  
of Venus, or a bzaunch of Sybilla, it I killeth not.

Let it be either the seedes of Medea, or the bloud of  
Phillis, let it come by Oracle of Appollo, or by Prophecie  
of Tyresias, either by the intrailles of a Goate, or what else  
so euer I care not, or by all these in one, to make sure in-  
cantation, and spare not.

If I winne my loue, you shall not lose your labour,  
and whether it redound or no to my greater perill, I will  
not forget your paines.

Let this potion be of such force, that she may doate in  
her desire, and delight in her distresse.

And if in this case you either reueale my sute, or deny  
it, you shall soon perceiue that Philautus wil die as desper-  
ratly in one minute, as he hath liued this three moneths  
carefully, and this your study shal be my graue, if by your  
studie you ease not my grieve.

When he had thus ended, he looked so fearefully vpon  
Pcellus, that he wished him farther off, yet taking him by  
the hand, and walking into his Chamber, this good man  
began thus to answer him.

248  
Gentleman, if the inward spirite be answerable to  
the outwarde speech, or the thoughtes of your heart  
agree

agréable to the words of your mouth, you shall breede to your selfe great discredite, and to me no small disquiet.

Do you thinke Gentleman, that the minde being created of God, can bee ruled by man, or that anye one can moue the hart, but he that made the hart? But such hath bene the superstition of old women, and such the folly of young men, that there could be nothing so vaine, but the one would inuent, nor any thing so sencelesse, but the other would beleue: which then brought youth into a soles Paradise, and hath now cast age into an open mockage.

What the force of loue is, I haue knowen, what the effects haue bene I haue heard: yet could I neuer learne that euer loue could be wonne, by the vertues of hearbs, stones, or words. And though many there haue bene so wicked to seeke such meanes, yet was there neuer any so unhappie to finde them.

Parrhasius painting Hopplitides, could neyther make him that ran to sweat, nor the other y put off his armor to breath, adding this as it were for a note, No farther than colours: meaning, that to giue life was not in his pensill, but in the Gods.

And the like may be sayd of vs, that giue our mindes to knowe the course of the Starres, the Planets, the whole Globe of heauen, the Simples, the Compoundes, the bowells of the Earth, that some-thing we may gesse by the outward shape, some-thing by the Patiuitie: but to wrest the will of man, or to wreath his hart to our humors, it is not in the compasse of Art, but in the power of the most highest.

But for because there haue bene many without doubt, that haue giuen credite to the vaine illusions of *Witches*, or the sonde inuentions of idle persons, I will sette downe such reasons as I haue heard and you will laugh at, so I hope I shall both satisfie your minde, and make you a little merrie, for me thinketh there is nothing that



## *Euphues and his England.*

can more delight, than to heare the thinges which haue no wayghte, to bee thoughte to haue wroughte wonders.

If you take Pepper the seede of a Pettie, and a little quantitie of Pyretum, beaten, or pounded altogether, and put into Wine of two yeares olde, whensoever you drinke to Camilla, if she loue you not, you lose your labour. The cost is small, but if your beloeve be constant, you winne the goale: for this receipt standeth in a strong conceipt.

Egges and Honnie blended with the nuts of a Pine tree, & laid to your left side, is of as great force when you looke vpon Camilla to bewitch the minde, as the Quintessence of Stock-fish, is to nourish the body.

An hearbe there is called Anacamforitis, a strange name, and doubtlesse of a strange nature, for whosoever toucheth it, falleth in loue with the person the next sixth. It groweth not in England, but heere you shall haue that which is not halfe so good, that will doe as much good, and yet truly no more.

The hearbe Carisum moistened with the blood of a Lizard, and hanged about your necke, will cause Camilla (for her you loue best) to dreame of your seruices, lutes, desires, desertes, and whatsoeuer you would wish her to thinke of you, but being awakened, she shall not remember what she dreamed off. And this hearbe is to be found in a Lake nere Boetia, of which water who so drinketh shall be caught in loue, but neuer finde the Hearbe: and if he drinke not, the hearbe is no force.

There is in the Frogs side, a bone called Apocycon, and in the head of a young Colte, a bounch named Hyppomanes, both so effectually for the obtaining of loue, that who so getteth either of them shall winne anye that are willing: but so iniuriously both craft and Nature dealt with young Gentlemen, that seeke to gaine good will by these meanes, that the one is licked off, before it can be gotten,

gotten, the other breaketh as soone as it is touched. And yet vnles Hippomanes be licked, it cannot work, & except Apocycon be sound, it is nothing worth.

I omit the Thistle Eryngium, the hearbes Catanenci and Pyteuma, Iuba his Charito blæpheron, and Orpheus Staphilinus, all of such vertue in cases of Loue, that if Camilla shoulde but taste any one of them in her mouth, she woulde neuer let it goe downe her throate, least shee should be poysoned, for well you knowe Gentleman, that Loue is a poyson, & therefore by poyson it must be maintained.

But I will not forget as it wer the Methridate of the Magitians, the beast Hiena, of whome there is no part so small or so vile, but it serueth for their purpose: insomuch that they account Hiena their God that can doe all, and their Diuell that will doe all.

If you take seauen hayres of Hienas lippes, and carry them sixe dayes in your teeth, or a peece of her skin next your bare heart, or her belly girded to your left side, if Camilla suffer you not to obtayne your purpose, certaynelce shee cannot chouse but thanke you for your paines.

And if you want medecines to winne women, I haue yet more, the lungs of a Vultur, the ashes of Stellio, the left skone of a Cocke, the tongue of a Gose, the brayne of a Cat, the last haire of a Wolues taile, things easie to be had, and commonly practised, so that I would not haue the stande in doubt of thy loue, when either a young Swallowe famished, or the shrowding sheete of a deere friend, or a wahren Laper that burnt at his fate, or the inchaunted spiedle, that Medea hidde in Iasons skene, are able not onely make them desire loue, but also dye for loue.

How doe you now sale your selfe Philautus? If the least of these charmes be not sufficient for thee, all crozities, and contrariations in the world will not serue thee.

You

## *Euphues and his England.*

You see Gentleman, into what blinde and groase errors in olde time we were ledde, thinking euerye olde wines tale to be a truth, and euery merrie word, a very witchcraft. When the Aegyptians fell from their God to their Priests of Memphis, and the Grecians from theye Morall questions to their disputations of Pyrrhus, and the Romaines from Religion to pollicie, then began all superstition to breed, and all impietie to blome, and to be so great they are both growen, that the one being then an Infant is now an Elephant, and the other being then a twigge, is now a tree.

They inuented as many inchauntments for loue, as they did for the Tooth-ache, but he that hath tried both, will say, that the best charme for a tooth is to pull it out, and the best remedie for loue to weare it out. If incantations or potions, or amorous sayings coulde haue preuailed, Circes would neuer haue lost Vlisses, nor Phaedra Hippolitus, nor Phillis Demophoon. If Coniurations, Characters, Circles, Figures, Fiends, or Furies, myght haue wrought any thing in loue, Medea would not haue suffered Iason to alter his minde.

If the Sirops of Micaonias, or the Wearses of Aeneas, or the Satiren of Dipsas, were of force to moue the minde, they all three, would not haue ben martired with the torments of loue.

No, no Philautus, thou mayst well poison Camilla with such dregges, but neuer perswade her: For I confesse, that such hearbes may alter the bodie from strength to weaknesse: but to thinke that they can moue the minde from vertue to vice, from chastitie to lust, I am not so simple to beleaue, neither would I haue thee so sinfull as to doe it.

Lucilla ministering an amorous potion vnto her husband Lucretius, procured his death, whose lyfe she onely desired.

Aristotle noteth one, that being inflamed with the  
beautie



beautie of a faire Lady, thought by medicine to procure his blisse, and wrought in the end her bane: So was Caligula slaine of Cæsonia, and Lucius Lucullus of Calistine. Peril wade thy selfe Philautus, that to vse hearbes to win loue, will weaken thy body, & to thinke that hearbes can further, doth hurt the soule: for as great force haue they in such cases, as noble men thought them to haue in y<sup>e</sup> old time. Achimenius y<sup>e</sup> hearb was of such force, that it was thought if it were thowen into the battaile, it would make all the souldiers tremble: but where was it when the Humbri & Tentoni were exiled by war, where grewe Achimenius, one of whose leaues would haue saued a thousand liues.

The Kings of Persia gaue their souldiours the Plant Latice, which who so had, shoulde haue plentie of meate, and mony, and men, and all things: but why did the souldiers of Cæsar endure such famine in Pharfalia, if one hearbe might haue eased so many hearts?

Where is Balis that Iuba so commendeth, the which could call the dead to life, and yet he himselfe dyed.

Democritus made a confection, that who soeuer dranke it, shuld haue a faire, a fortunate, and a good childe. Why did not the Persian kings swallow this Nectar, hauing such deformed and unhappie issue?

Cato was of that minde, that three inchaunted words could heale the eye sight: & Varro, that a bearse of Sybilla could ease the gout, yet the one was faine to vse running water, which was but a colde medicine, the other patience, which was but a drie plaister.

I would not haue thee thinke Philautus, that loue is to be obtained by such meanes, but only by Faith, Vertue, and Constancie.

Philip King of Macedon, casting his eye vppon a faire Virgin, became enamoured, which Olympias his wyfe perceiuing, thought him to be inchaunted, and caused one of hir seruantes to bying the Maiden vnto her, whome  
S. the

## *Euphues and his England.*

He thought to thrust both to exile and shame: but viewing her faire face without blemish, her chaste eyes without glauncing, her modest countenance, her sober & womanly behauiour, finding also her vertues to be no lesse than his beautie she said, in my selfe there are charmes, meaning that ther was no greater enchantment in loue than temperance, wisdom, beautie, and chastitie. Fond therefore is the opinion of those, that think the minde to be tied to Magicke, and the practise of those filthye, that seeke those meanes.

Loue dwelleth in the minde, in y Will, & in the harts, which neither coniuurer can alter, nor Physicke. For as credible it is, that Cupid shooteth his arrowe, and hitteth the heart, as that hearbes haue the force to bewitch the heart, onely this difference there is, y the one was a fiction of Poetrie, the other of superstition. The will is placed in the soule, and who can enter there, but he that created the soule?

No, no, Gentleman, whatsoeuer you haue heard touching this, beleue nothing: for they in mine opinion which imagine y the minde is eyther by incantation, or exorcitation to be ruled, are as farre from truth, as the East from the West, & as nere impietie against God, as they are to shame among men, and so contrary is it to the profession of a Christian, as Paganisme.

Suffer not your selfe to be lead with that vile conceit, practise in your loue all kinde of loyaltye. Be not mute, nor full of babble: be sober, but auoyd sullenness: vse no kinde of riot, either by banquetting, which procureth surfeits: nor in attyre, which hasteth beggerie.

If you thinke well of your wit, be alwaies pleasant: if ill, be often silent: in the one thy talke shall proue thee sharpe, in the other, thy modestie wise.

All Fish are not caught with flies, all women are not allured with personage. Frame Letters, Ditties, Musicke, and all meanes that honestie may allow: For  
he

he woorth well, that meaneth no ill, and he spendeth sooner that speaketh what he should, than he that uttereth what he will. Beloeue me Philautus I am now olde, yet haue I in my head a loue tooth, and in my minde there is nothing that moze pearceth the heart of a beautifull Lady, than writing, where thou maist so set downe thy passions, and her perfection, as she shall haue cause to thinke well of thee, and better of her selfe: but yet so warclly, as neither thou seeme to praise her too much, or debaile thy selfe too lowly: for if thou flatter them without meane, they loath, and if thou make of thy selfe aboue reason, they laugh at it: temper thy words so well, and place euery sentence so wisely, as it maye bee harde for her to iudge, whether thy loue be moze saythfull, or her beautie amiable.

Lions saluie when they are clawed. Tygers stoupe when they are tickled, Bucephalus lieth downe when he is curried, women yeld when they are courted.

This is the payson Philautus, the enchauntment, the potions, y crepeeth by sight into the minde of a woman, & catcheth her by assurance, better than the soude deuices of olde dreames, as an Apple with an Aue Marie, or a hassill wand of a yeare olde crossed with fire Characters, or the picture of Venus in virgin Ullare, or the Image of Camilla, vpon a Moulwarps skinne.

It is not once mentioned in the English Court, nor so much as thought off in any ones conscience, that loue can be procured by such meanes, or that any can imagine such mischiefe, and yet I feare me it is too comon in our Country, whereby they incurre hate of euery one, & loue of none.

Touching my cunning in any vile deuices of Magicke, it was neuer my studie, onely some delight I tooke in the Mathematicks, which made me knowen of moze than I would, & of moze then thinke well of mee, although I neuer did hurt any, nor hindered.

S.g.

But



## *Euphues and his England.*

But be thou quiet Philautus, & vse those meanes that may win thy loue, not those that maye shorten her life, and if I can any wayes stand thee in steepe, vse me as thy poore friend and countriman, harme will I do thee none, good I cannot. My acquaintaunce in Court is small, and therefore my dealings about the Court shall be fewe, for I loue to stand aloofe from Loue and lightning. Fire giueth light to things farre off, and burneth that which is next to it. The Court shineth to me that come not there, but singeth those that dwell there. Onely my counsayle vse, that is in wryting, & me thou shalt finde secret, wishing thee alwayes fortunate, and if thou make me pertaker of thy successe, it shall not turne to thy grieve, but as much as in me lyeth, I will further thee.

When he had finished his discourse, Philautus liked very well of it, and thus replied.

*u. 126*  
**W**ell Psellus, thou hast wrought that in me, which thou wishest, for if the baits that are layed for beautie be so ridiculous, I think it of as great effect in loue, to vse a plaister, as a potion.

I now vtterly dissent from those that imagine Magicke to be the meanes, & consent with thee, that thinkest letters to be, which I wil vse, and how I speed I wil tell thee, in y meane season pardon me, if I vse no longer answer, for well you know, y he that hath y fit of an ague vpon him, hath no list to talke but to tumble, & loue pinching me, I haue more desire to chew vpon melancholye, than to dispute vpon Magick, but hereafter I wil make repaire vnto you, and what I now giue you in thanks, I will then requite with amends.

Thus these two countrimen parted with certaine Italian imbracings and tearmes of curtesie, more then common. Philautus we shall finde in his lodging, Psellus we will leaue in his studie, the one musing of his loue, the other of his learning.

Here

**H**ere Gentlewomen you may see, how iustly men seeke to intrap you, when scornefully you go about to reiect them, thinking it not vnlawfull to vse arte, when they perceiue you obstinate: their dealings I will not allow, neither can I excuse yours, and yet what shoulde be the cause of both, I can gesse.

When Phydias first painted, they vsed no colours, but blacke, white, redde, and yeolow: Zeuxis added græne, and euerie one inuented a new shadowing. At the last it came to this passe, that he in painting deserued most praise, that could set downe most colours: wherby ther was more contention kindled about the colour then the counterfait, and greater emulation for varietie in shewe, then workmanship in substance.

In the like manner hath it fallen out in loue: when Adam wooed, there was no policie but plaine dealing: no colours but black & white, affection was mesured by faith, not by fancie, he was not curious, nor Eue cruell: he was not enamored of hir beautie, nor she allured with his personage: and yet then was she the fairest woman in the world, & he the properest man. Since that time euerie louer hath put to a linke, and made of a ring a chaine, and an odde corner, and framed of a plaine Alleye, a crooked knot, and of Venus Temple, Dedalus Labozinth. One curleth his haire, thinking loue to be moued wyth fayre lockes: another laieth all his liuing vpon his back, iudging that women are wedded in brauery: some vse discourses of loue to kindle affection: some ditties to allure the minde, some letters to stirre the appetite, diuers fighting to proue their manhood: sundrie sighing, to shew their maladies, many attempt with sholues to please their Ladies eyes, not few with musicke to entice the eare: insomuch, that there is more strife now who shall be the finest Lover, then who is the faithfullest.

This causeth you Gentlewomen, to picke out those that can court you, not those that loue you; and hee is accounted

S. iij. counted

## *Euphues and his England.*

counted the best in our conceits, that vseth most coulours, not that sheweth greatest curtesie.

A plaine tale of Faith, yee laugh at, a picked discourse of fancie you meruaile at, condemning the simplicitie of truth, and preferring the singularitie of deceit: wherein you resemble those fishes that rather swallow a faire bait with a sharpe hooke, then a foule Worme breeding in the munde.

Whereof it commeth, that true louers receiving a flout for their faith, and a mocke for their good meaning, are enforced to seeke such meanes as might compell you, which you knowing impossible, maketh you the more disdainful and them the more desperate. This then is my counsell, that you vse your louers like friends, and chouse them by their faith, not by the shew, but by the sound, neither by the waight, but by the touche, as you doe Golde: so shall you be prayesd as much for vertue as beautie. But returne we againe to Philautus, who thus began to debate with himselfe.

**W**hat hast thou done Philautus, in seeking to wounde her that thou desirest to win? With what face canst thou looke on her: what hast thou soughtest to loose? Hee, hee Philautus, thou bringest thy good name into question, and her life into hazard. having neither care of thine own credit, nor her honour. Is this the loue thou pretendest, which is worse then hate? Didst not thou seeke to poison her, that neuer pinchet thee?

But why doe I recount those thinges which are past, and I repent, I am now to consider what I must doe, not what I would haue done? Follies past shal be worne out with faith to come, and my death shall shewe my desire. Write Philautus, what saist thou? write, no, no, thy rude stile will belinate thy meane estate, and thy rash attempt will purchase thy ouerthrow. Venus delighteth to heare none but Mercury, Pallas wil be stoone of none but Vlises,  
it



it must be a smooth tongue, and a sweete tale that can in-  
chaunt Vesta.

Besides that, I dare not trust a messenger to carrie it,  
nor her to read it, least in shewing my Letter, she disclose  
my loue, and then shall I be pointed at of those that hate  
me, and pittied of those that like me, of her scorned, of all  
talked off. No Philautus, be not thou the bye worde of the  
common people, rather suffer death by silence, then derisi-  
on by writing.

I, but it is better to reueale thy loue then conceale it,  
thou knowest not what bitter poison lyeth in sweete  
wordes, remember Psellus, who by experience hath tried,  
that in loue one letter is of more force then a thousand  
lookes. If they like writings they read them often, if dis-  
like them, run them ouer once: & this is certaine, that she  
that readeth such toys will also aunswere them. Onely  
this, be secret in conuenance, which is the thing they chief-  
liest desire. When write Philautus, write, he that fear eth  
enemie bush, must neuer goe a birding, he that casteth all  
doubtes, shall neuer be resolved in any thing. And this as-  
sure thy selfe, that be thy Letter neuer so rude and barba-  
rous, she wil read it, and be it neuer so louing, she wil not  
shew it, which were a thing contrarie to her honour, & the  
next way to call her honestie into question. For thou hast  
heard, yea, and thy selfe knowest, that Ladies that baunt  
of their louers, or shew their letters, are accounted in Ita-  
ly counterfeit, and in England they are thought currant.

Thus Philautus determined hab, nab, to send his Let-  
ters, flattering himselfe with the successe, which he to him-  
selfe fained: and after long musing, he thus began to frame  
the minister of his loue.

To the fairest Camilla,

**H**Arde is the choyce faire Ladie, when one is com-  
pelled eyther by silence to dye wyth grieve, or by  
writing

## *Euphues and his England.*

Writing to live with shame: But so sweete is the desire of life, and so sharpe are the passions of loue, that I am enforced to preferre an vnseemely sute before an vntimely death. Loth I haue ben to speake, and in despaire to speed, the one proceeding of mine owne cowardise, the other of thy crueltie. If thou enquire my name, I am the same Philautus, which for thy sake of late came disguised in a Maske, pleading custome for a priuiledge, and curtesie for a Wardon. The same Philautus which then in secrete fearnes couloured his loue, and now with bitter teares bewrayes it. If thou nothing esteeme the brinish water that falleth from mine eies, I would thou couldest see the warme bloud that doppeth from my hart. Oftentimes I haue bene in thy companie, where easely thou mightest haue perceiued my wanne cheekes, my hollowe eyes, my scalding sighes, my trembling tongue: to foresheew y then, which I confesse now. When consider with thy selfe Camilla, the plight I am in by desire, and the peril I am like to fall into by denyall.

To recount the sorowes I sustaine, or the seruice I haue bowed, woulde rather breede in thee an admiration, then a belæfe: only this I adde for the time, which the end shall trie for a truth, that if thy answer be sharpe, my life will be short: so far hath loue wrought in my pining and almost consumed bodie, that thou onely maist breathe into me a new life, or bereaue me of the olde.

Thou art to weigh, not how long I haue loued thee, but how faithfully, neither to examine the worthinesse of my person, but the extremities of my passions: so preferring my deserts before the length of time, and my disease before the greatnesse of my birth, thou wilt eyther yelde with equitie, or denie with reason, of both the which, although the greatest be on my side, yet y least shall not dislike me: for that I haue alwaies found in thee a minde, neither repugnaunt to right, nor boide of reason. If thou wouldest but permit me to talke with thee, or by writing  
suffer

suffer me at large to discourse with thee, I doubt not but that both the cause of my loue would be beleued, and the extremitie rewarded, both proceeding of thy beautie and vertue, the one able to allure, the other readie to pittie. Thou must thinke that God hath not bestowed those rare giftes vpon thee to kill those that are caught, but to cure them. Those that are stung with the Scorpion, are healed with the Scorpion, the fire that burneth taketh awaie the heate of the burne. the Spider Phalangium that poisoneth, doth with her skinne make a plaister for poison, and shall thy beautie which is of force to winne all with loue, be of the crueltie to wound any to death? So Camilla, I take no lesse delight in thy faire face, then pleasure in thy good conditions, assuring my selfe that for affection without lust, thou wilt not render mallice without cause.

I omit my care to thy consideration, expecting thy letter, either as a Cullise to preserve, or as a Sword to destroy, either as Antidotum, or as Aucontum: If thou de-  
lude me, thou shalt not long triumph ouer me liuing, and small will thy glorie be when I am dead. And I end.

Thine euer, though  
he be neuer thine,  
Philautus.

thine' c12  
I thot

**T**his Letter being coined, he studied how he might con-  
ueye it, knowing it to be no lesse perillous to trust  
those he knew not in so weightie a case, then difficult for  
himselke to haue opportunitie to deliuer it in so suspicious  
a companie: At the last taking out of his closet a faire  
Pomgranet, and pulling al the kirnels out of it, he wrap-  
ped his Letter in it, closing the toppe of it finely, that it  
could not be perceiued, whether nature againe had knit  
it of purpose to further him, or his art had overcome Na-  
tures cunning,

¶

¶bis



## *Euphues and his England.*

This Pomgranet he tooke, being himselfe both messenger of his letter and the master and insinuating himselfe into the companie of the Gentlewomen, among whome was also Camilla, he was welcommed, as well for that he had ben long time absent, as for y<sup>e</sup> he was at all times pleasant, much good communication ther was, touching many matters, which here to insert, were neither conuenient, seeing it doth not concerne the history, nor expedient, seeing it is nothing to the deliuerie of Philautus letter. But this it fell out in the end, Camilla whether longing for so faire a Pomgranet, or willed to aske it, yet loth to require it, she sodainly complained of an olde disease wherewith she many times felt her selfe griued, which was an extreme heat in the stomack, which aduantage Philautus marking, would not let slip, when it was purposely spoken, that he should not giue them the slip, and therefore as one glad to haue so conuenient a time to offer both his duetie and his deuotion, he began thus.

**I** haue heard Camilla of Whisitions, that there is nothing either more comfortable or more profitable for the stomacke or inflamed liuer, then a Pomgranet, which if it be true, I am glad that I came in so good time with a medicine, seeing you were in so ill a time suppressed with your maladie: and verily this will I saie, that there is not one kinnell, but is able both to ease your paine, & to double your pleasure, & with y<sup>e</sup> he gaue it to her, desiring that as she felt the working of the potion, so she would consider of the Whisition.

Camilla with a smiling countenaunce, neither suspecting the craft nor the conueier, and wered him with these thanks.

I thanke you Gentlman, as much for your counsell as your curtesie, and if your cunning bee and werable to either of them, I will make you amends for all of them: yet I wil not open so faire a fruit as this is, vntill I feele the paine y<sup>e</sup> I so much feare. As you please, quoth Philautus, yet

yet if euery morning you take one kirkel, it is the way to  
preuent your disease, and me thinketh that you should be  
as carefull to worke meanes befoze it come, that you haue  
it not, as to vse meanes to expell it when you haue it.

I am content answered Camilla, to trie your Physicke,  
which as I knowe it can doe me no greate harme, so it  
may do me much good.

In truth said one of the Gentlewomen then present,  
I perceiue this Gentleman is not onely cunning in Physicke,  
but also very carefull for his patient.

It behoueth quoth Philautus, that he that ministreth  
to a Lady, be as desirous of her health, as his owne credit,  
for that there redoundeth more praise to the Physitian y  
hath a care to his charge, then to him that hath onely a  
shew of his art. And I trust Camilla will better accept of  
the good will I haue to rid her of her disease, then the gift,  
which must worke the effect.

Otherwise quoth Camilla, I were very much to blame,  
knowing that in many the behaviour of the man, hath  
wrought more then the force of y medicine. For I would  
alwaies haue my Physitian of a cherefull countenance,  
pleasantly conceited, & well proportioned, that he might  
haue his sharpe potions mixed with swete counsaile, &  
his sower drngs mittigated with merrie discourses. And  
this is the cause that in olde time they painted the God  
of Physicke, not like Saturne, but Aesculapius: of a good  
complection, fine wit, and excellent constitution.

For this I knowe by experience, though I be but  
young to learne, and haue not often bene sicke, that the  
sight of a pleasant and quicke witted Physitian, hath re-  
moued that from my heart with talke, that he coulde not  
with all his Triacle.

What might well be, answered Philautus, for the man  
that wrought the cure, did perchaunce cause the disease,  
and so secret might the grieve be, that none coulde heale  
you, but he that hurt you, neither was your heart to be

I. y.

caused

## *Euphues and his England.*

caused by any inwarde potion, but by some outward per,  
suasion: and then it is no meruaile, if the ministering of  
a few words were more auailable then Methydate.

milu

Well Gentleman sayd Camilla, I will neither dispute  
in Whisick, wherein I haue no skill, neither answere you  
to your last surmises, which you seeme to leuell at, but  
thanking you once again both for your gift and good wil,  
we will vse other communication, not forgetting to aske  
for your friend Euphues, who hath not long time bene,  
where he might haue bene welcommmed at all times, and  
that hee came not with you at this time, we both maruell  
and would faine knowe.

This question so earnestly asked of Camilla, and so  
hardly to be answered of Philautus, nipped him in the  
head, notwithstanding least he should seeme by long silence  
to incurre some suspicion, he thought a bad excuse better  
then none at all, saying that Euphues now a daies became  
so studious, (or as he feared it, superstitious,) that hee  
could not himselfe so much as haue his companie.

Belike quoth Camilla, he hath either espied some new  
faultes in the women of England, whereby he seeketh to  
absent himselfe, or some olde haunt that will cause him to  
spoil himselfe.

intub

Not so said Philautus, and yet that it was said so I will  
tell him.

Thus after much conference, many questions, and long  
time spent, Philautus tooke his leaue, and being in his  
Chamber, we will there leaue him with such cogitations  
as they commonly haue, that either attende the sentence  
of life or death at the bar, or the answer of hope or dis-  
paire of their loues, which none can set downe but he that  
hath them, for that they are not to be vttered by the con-  
jecture of one that would imagine what they should be,  
but by him that knoweth what they are.

Camilla the next morning opened the Pomgranat, and  
saw the letter, which reading, pondering, & perusing, shee  
fell



## Euphues and his England.

71

fell into a thousand contrarieties, whether it were best to answer it or not, at the last, inflamed with a kind of cholar, for that she knew not what belonged to the perplexities of a Louer, she requited his fraud and loue, with anger and hate, in these tearmes, or the like.

To Philautus.

*Carroll*  
**I** Did long time debate with my selfe Philautus, whether it might stand with mine honour to send thee an aunswere, for comparing my place with thy person, mee thought thy boldnesse more, than either good manners in thee would permit, or I with modestie could suffer: yet at the last, casting with my self, y the heat of thy loue might cleane be raced with the coldnes of my letter, I thought it good to commit an inconuenience, that I might prevent a mischæfe, choosing rather to cut thee off short by rigour, than to giue thee any iot of hope by silence. Greene sores are to be dressed roughly, least they fester, nettars to be drawen in the beginning, least they spread: ring-wormes to be annoynted when they first appeare, least they compass the whole bodie, & the assautes of loue to be beaten back at the first siege, least they vndermine at the second. Fire is to be quenched in the spark, weeds are to be rooted in the bud, follies in y blossome. Thinking this morning to try thy phisick, I perceiued thy fraud, insomuch as the kernel that shuld haue cooled my stomack with moistnes, hath kindled it with cholar, making a flaming fire, wher it found but hot imbers, conuerting like y spider, a swete flower into a bitter poyson. I see Philautus no Italian ladie, who commonly are wooed with leasings, & won with lust, entangled with deceipt, & enioyed w delight, caught with sinne, and cast off with shame.

For mine owne parte, I am too young to knowe the passions of a louer, and too wise to beleue them, and so far from trusting any, that I suspect all: not that there is in

III. ij.

enery

## *Euphues and his England.*

enerie one a practise to deceiue, but that there wanteth in me a capacitie to conceiue.

Seeke not then Philautus to make the tender twig crooked by Arte, which might haue growen straight by Pasture. Cozne is not to be gathered in the budde, but in the eare, nor fruit to be pulled from the tree whe it is green, but when it is mellow, nor grapes to be cut for the presse when they first rise, but whe they are full ripe: nor young ladies to be sued vnto, that are fitter for a rod than a husband, and meeter to beare blowes than children.

You must not thinke of vs, as of those in your owne Countrey, that no sooner are out of the cradle, but they are sent to the Court, and weaned some times before they are weaned, which bringeth both the Nation & their names, not in question onely of dishonestie, but into obliquie.

This I would haue thee to take for a flat answer, that I neither meane to loue thee, nor hereafter if thou follow thy sute to heare thee. Thy first practise in y<sup>e</sup> Masque I did not allow, the second by thy writing I mislike, if thou attempt y<sup>e</sup> third meanes, thou wilt inforce me to vtter that which modestie now maketh me to conceale.

If thy good wil be so great as thou tellest, seeke to mitigate it by reason or time, I thanke thee for it, but I can not requite it, vnles thou either wert not Philautus, or I not Camilla. Thus pardoning thy boldnesse vpon condition, and resting thy friend if thou rest thy sute. I ende.

Neither thine, nor hir owne,  
Camilla.

This letter Camilla stitched into an Italian Petrarch which she had, determining at the next comming of Philautus to deliuer it, vnder the pretence of asking some question, or the vnderstanding of some word. Philautus attending hourelly the successe of his loue, made his repaire according to his accustomed vse, and finding the Gentlewomen

## Euphues and his England.

72

flewomen sitting in an herboz, saluted them curteously, not forgetting to be inquisitiue howe Camilla was eased by his Pomegranet, which oftentimes as king of her, she answered him thus.

In faith Philautus, it had a faire coat, but a rotten kernell, which so much offended my weake stomach, that the very sight caused me to loath it, and the sent to thowse it into the fire.

I am sorrie quoth Philautus, (who spake no lesse than truth) that the medicine could not worke that which my minde wished, and with that stode as one in a traunce, which Camilla perceiuing, thought best to rubbe no more on that gal, least the standers by should espie, where Philautus shewe wrong him.

Well said Camilla, let it goe, I must impute it to my ill fortune, that where I looked for a restoratie, I found a consumption: and with that she drew out her Petrarch, requesting him to conster her a lesson, hoping his lerning would be better for a Schoole master, than his luck was for a Whisition. Thus walking in the alley, she listned to his construction, who turning the booke found where the letter was inclosed, and dissembling that hee suspected, hee sayd he would keepe her Petrarche untill the morning, do you, quoth Camilla.

With that y Gentlewomen clustered about them both, either to heare how cunningly Philautus could conster, or how readely Camilla could conceine. It fell out, tha' they tourned to such a place, as tourned them all to a blanke, where it was reasoned whether loue came at the sodain view of beautie, or by long experience of vertue: a long disputation was like to insue, had not Camilla cut it off before they could ioyne issue, as one not willing in the companie of Philautus either to talke of loue, or thinke of loue, least either he should suspect she had bene wooed, or might be won, which was not done so closely, but it was perceiued of Philautus, though dissembled.

Thus



## *Euphues and his England.*

Thus after many words, they went to their dinner, wher I omit their table talke, least I lose mine.

After their repast, Surius came in with a great train, which lightned Camillas hart, and was a dagger to Philautus bzeast, who taried no longer than he had leasure to take his leaue, either desirous to read his ladies answer, or not willing to inioy Surius his company, whom also I will now forsake, and follow Philautus, to heare how his minde is quieted with Camillas curtesie.

Philautus no sooner entered his chamber, but he read her letter, which wrought such skirmishes in his minde, that he had almost forgot reason, falling into the olde bayns of his rage, in this manner.

Ah cruell Camilla and accursed Philautus, I see now that it fareth with thee, as it doth with y<sup>e</sup> Waxe sea, which hauing made one astonied w<sup>th</sup> hir faire sight, turneth him into a stone with her venemous sauor, and with me as it doth with those that viewe the Basilike, whose eyes procure delight to the looker at the first glimpse, and death at the second glaunce.

Is this the curtesie of England towards strangers, to intreat them so despitefully? Is my good will not onely reiected without cause, but also disdained without colour? I but Philautus praise at thy parting, if she had not liked thee, she would neuer haue answered thee. Knowest thou not, that where they loue much, they dissemble most, that as faire weather commeth after a soule storme, so swete termes succeed sower taunts.

Assaye once againe Philautus by letters to winne her loue, and follow not the vnkind hound, who leaueth the sent because he is rated, or the bastarde Spaniell, which being once rebuked, neuer retriueth his game. Let Atlanta run neuer so swiftly, she will looke backe vpon Hypomanes: let Medea be as cruell as a fiend to all Gentlemen, shee will at the laste respecte Iason. A deniall at the first is accompted a graunt, a gentle aunswere a mockerie.

mockerie. Ladies vse their louers as the Storke doeth her young ones, who picketh them till they blode with her bill, and then healeth them with her tongue. Cupid himselfe must spend one Arrowe, and thinkest thou to speede with one Letter? No, no Philautus, hee that looketh to haue cleere water must digge deepe, he that longeth for sweete Musicke, must set his stringes at the highest, hee that seeketh to winne his loue, must stretch his labour, & hazard his life. Venus blesseth Lyons in the folde, and Lambs in the chamber, Eagles at the assault, and Fores in counsaile, so that thou must be hardie in the pursute, & make in victorie, venturous in obtaining, and wise in concealing, so shalt thou win that with prayse, which otherwise thou wilt lose with perisshnesse. Faint heart Philautus neither winneth Castle nor Ladye: therefore endure all things that shall happen with patience, and pursue with diligence, thy fortune is to be tried, not by the accidents, but by the ende.

Thus Gentlewomen Philautus resembleth the Asper, who being striken with a Rode, lyeth as it were deade, but striken the seconde time recouereth hys strength: hauing his aunf were at the first in a Masque, hee was almost amazed, and now agayne denied, hee is animated, presuming thus much vpon y good disposition and kindnesse of Women, that the higher they sitte, the lower they looke, and the more they seeme at the first to loath, the more they loue at the last. Whose iudgement as I am not altogether to allowe, so canne I not in some respect mislike. For in this they resemble the Crocodile, who when one approacheth nere vnto him, gathereth vp himselfe into the roundnesse of a Ball, but running from him, stretcheth himselfe into the length of a tree. The willing resistauce of women was the cause that made Arelius (whose art was only to draw women) to paynt Venus Cnydia, catching at the Ball with her hande, which she seemed to spurne at with her foote. And

## *Euphues and his England.*

In this poynt they are not vnlike vnto the Mirre Tree ; which being helwen, gathereth in his sappe, but not moued, powreth it out like siroppe. Women are neuer more coy, than when they are beloued, yet in their mindes neuer lesse constant, seeming to tye themselues to the mast of the Shippe with Vlysses, when they are wooed, with a strong Cable, which being well discerned, is a twyne threed : throwing a stone at the head of him, vnto whom they immediately cast out an Apple, of which their gentle nature Philautus being perswaded, followed his sute againe in this manner.

Philautus to the faire Camilla.

I Cannot tell (Camilla) whether thy ingratitude be greater, or my misfortune, for perusing the selwe lynes thou gauest mee, I founde as small hope of my loue, as of thy courtesie. But so extreame are the passions of loue, that the more thou seekest to quench them by disdayne, the greater flame thou encreasest by desire. Not vnlike vnto Iuppers Well, which extinguissheth a fire-brane, and kindeleth a wet sticke. And no lesse force hath thy beautie ouer me, than the fire hath ouer Naplytia, which leapeth into it, wheresouer it seeth it.

I am not he Camilla, that will leaue the Rose, because it pricked my finger, or forsake the golde that lieth in the hotte fire, for that I burnt my hande, or refuse the sweet Chelnut, for that it is couered with sharp huskes. The minde of a faithfull loue, is neither to be daunted with despise, nor afrighted with danger. For as the Load stone, what winde so euer blow, tourneth alwayes to the North, or as Aristotles Quadratus, which way soeuer you tourne it, is alwayes constant : so the faith of Philautus is euer more applyed to the loue of Camilla, neyther to be remoued with any winde, or rolled by any force.

But



But to thy letter.

Thou saist græne wounds are to be dressed roughlye, least they fester : certaynelye thou speakest lyke a good Chyrurgion, but dealest lyke one vni kilfull, for making a great wound, thou putttest in a small tent, cutting the flesh that is sound, before thou cure the place that is sore : striking the veine with a knife, which thou shouldest stop with lint. And so hast thou drawn my tetter, (I vse thine owne tearme) that in seeking to spoyle it in my chin, thou hast spread it ouer my body.

Thou addest, thou art no Italian Ladie, I aunſ were, woulde thou wert, not that I woulde haue thee wooed, as thou sayst they are, but that I might winne thee, as thou now arte : and yet this I dare saye, though not to excuse all, or to disgrace thee, that some there are in Italy, too wise to bee caught with leasings, and too honest to bee entangled with lust, and as warie to escheue sinne, as they are willyng to sustaine shame : so that whatsoeuer the most bee, I woulde not haue thee thinke ill of the best.

Thou alleadgest thy youth, and allowest thy wisdom, the one not apt to knowe the impressions of loue, the other suspicious, not to beleue them. Truely Camilla, I haue heard, that young is the Goose that wil cate no Dates, and a verie ill Cocke that will not crowe before he be olde, and no right Lyon that will not fede on hard meate, before hee tast swæte milke, and a tender Virgin, God knowes it must bee, that measureth her affections by her age, when as naturallie they are enclined (which thou perticularly putttest to our Countrey) to playe the Whores, before they be able to dress their heads.

Many similitudes thou bringest in, to excuse youth, thy twig, thy corne, thy fruite, thy grape, and I know not what, which are as easie to be refelled, as they are to bee repeated.

W. G.

But

## *Euphues and his England.*

But my good Camilla. I am as vnwilling to confute anie thing thou speakest, as I am thou shouldest vtter it, insemuch as I would I weare the crowe were white, if thou shouldest but say it.

My good will is greater than I can expresse, and thy curtesie lesse than I deserue: thy counsaile to expel it with time and reason, of so little force, that I haue neither the wil to vse the meane, nor the wit to conceiue it. But this I say, that nothing can breake off my loue, but death: nor any thing hasten my death, but thy discourtesie. And so I attend thy finall sentence, and my fatall destinie.

Thine euer, though  
he be neuer thine.  
Philautus.

**T**his Letter he thought by no meanes better to bee conuayed, than in the same Booke hee receyued hers, so omitting no time, least the yron shoulde coole before hee coulde strike, hee presentlye went to Camilla, whome hee founde in gathering of flowers, with diuers other Ladies and Gentlewomen, which came as well to recreate themselves for pleasure, as to visite Camilla, whome they all loued. Philautus somewhat boldened by acquaintaunce, courteous by nature, and courtlye by countenaunce, saluted them all with such tearmes, as he thought meete for such personages, not forgetting to call Camilla his scholler, when she had schooled him being her master.

One of the Ladies who delighted much in mirth, seeing Philautus behold Camilla so stedfastly, said vnto him.

**G**entleman, what flower like you best in all this boꝝder, here be faire Roses, swete Violettes, fragraunt primroses, here will be Lillyflowers, Carnations, soppes in wine, swete Johns, & what may either please you for sight

light, or delight you with saour: loth we are you should haue a Possie of all, yet willing to giue you one, not that which shall looke best, but such a one as you shal like best. Philautus omitting no opportunitie, that might either manifest his affection, or commend his wit, aunſwered her thus.

**L**Ady, of so many sweete flowers to choose the best, it is harde, seeing they be all so good: if I shoulde preferre the fairest before the sweetest, you woulde happely imagine, that eyther I were stopped in the nose, or wanton in the eyes: if the sweetenelle before the beantie, then woulde you gesse mee eyther to liue with saour, or to haue no iudgement in colours: but to tell my minde (vp-pon correction be it spoken) of all flowers I loue a fayre woman.

Indee quoth Flauia (for so was shee named) fayre women are set thicke, but they come vp thinn, and when they begin to bud, they are gathered, as though they were blowen, of such men as you are Gentleman, who thinke græne grasse will neuer be drie haire: but when the flower of their youth (being slipped too young) shall fade before they be old, then I dare saie, you would change your faire flower for a weed, and the woman you loued then, for the worst Violet you refuse now.

Ladie aunſwered Philautus, it is a signe that beantie was no niggard of her slippes in this garden, and berye enuious to other groundes, seeing heere are so many in one Plot, as I shall neuer finde more in all Italy, whether the reason be, the heate which killeth them, or the Countrie that cannot beare them. As for plucking them vp soone, in that we shew the desire we haue to them, not the mallice. Where you coniecture, that men haue no respect to things when they be olde, I cannot consent to your saying, for well doe they knowe, that it fareth with women as it doth with the Mulberie tree, which the el-



## *Enphues and his England.*

Der it is, the younger it seemeth, and therefore hath it  
growen to a Proverbe in Italy, when one seeth a woman  
stricken in age to looke amiable, he sayth she hath eaten a  
Snake: so that I must of force followe mine olde opini-  
on, that I loue fresh colours well, but faire women bet-  
ter. Flauia woulde nat so leaue him, but thus replied to  
him.

*Flauia*

You are verie amorous Gentleman, other wise you  
would not take the defence of that thing, which most men  
contempne, and women will not confesse. For wheras you  
goe about to currie fauour, you make a fault, eyther in  
praising vs too much, which we account in England flatte-  
rie, or pleasing your selfe in your owne minde, which wise  
men esteeme as folly. For when you indeauour to proue  
that women the elder they are, the fairer they looke, you  
thinke them eyther verie credulous to beleue, or your  
talke verie effectual to perswade. But as cunning as you  
are in your Pater noster, I will adde one Article more to  
your Creede, that is, you may speake in matters of loue,  
what you wil, but women wil beleue but what they list,  
and in extolling their beauties, they giue more credite to  
their owne glasses, then mens gloses: but you haue not  
yet answered my request, touching what flower you most  
desire: for women doe not resemble flowers, neither in  
shew nor saueur.

*Philautus*

Philautus not shrinking for an Aprill shower, followed  
the chase in this manner.

Ladie, I neither flatter you, nor please my self (although  
it please you so to coniecture) for I haue alwaies obser-  
ued this, that to stand too much in mine own conceit, wold  
gaine me but little: and to claue those, of whom I sought  
for no benefit, would profit me lesse: yet was I neuer so  
ill brought vp, but that I could when time & place should  
serue, giue euerie one their iust commendation, vnlesse it  
were among those that were without comparison: offen-  
ding in nothing but in this, that being too curious in prai-  
sing

## Euphues and his England.

76

King my Ladie, I was lyke to the Painter Protogines, who could neuer leaue when his worke was well, which fault is to bee excused in him, because he woulde make it better, and may be bozne with in mee, for that I wishe it excellent.

Touching your first demaund, which you seme againe to bzge in your last discourse, I saye of all flowers I loue the Rose best, yet with this condition, because I will not eat my word, I like a faire Ladie well. Then quoth *Flauia* Flauia, since you will needs ioyn the flower with y woman, among all vs (and speake not partially) call her your rose, that you most regard: and if she denie that name, we will enioyne her a penance for her pryde, and reward you with a Violet for your paines.

Philautus being driuen to this shift, wished himselfe in his chamber, for this he thought, y if he should choose Camilla, she would not accept it: if another, she might iustly reiect him. If he should discouer his loue, then would Camilla thinke him not to be secret: if conceale it, not to bee feruent: besides, all the Ladies would espie his loue, and preuent it, or Camilla despise his offer, and not regard it. While he was thus in a deepe meditation, *Flauia* Flauia wake- ned him, saying: why Gentleman are you in a dycame, or is there none heere worthy to make choise off, or are wee all so indifferent, that there is neuer a good.

Philautus seeing this Ladie so curteous, and louing Camilla so earnestly, could not yet resolue with himselfe what to doe: but at the last, Loue, which neither regardeth what it speaketh, nor where, he replied thus at all aduentures.

I Ladies and Gentlewomen, I woulde I were so fortunate, that I might choose euerie one of you for a flower, and then would I boldly affirme, that I could shew the fairest Posie in the worlde, but follie it is for mee to wishe that, being a slaue, which none canne hope for, that

## *Euphues and his England.*

that is an Emperour. If I make my choice, I shall speede so well, as he that enioyeth all Europe. And with that gathering a Rose, he gaue it to Camilla, whose coulour so increased, as one woulde haue iudged all her face to haue bene a rose, had it not ben stained with a naturall whitenesse, which made her to excell the Rose.

Camilla with a smiling countenaunce, as though nothing griened, yet vered inwardly to the heart, refused the gift flatly, pretending a readie excuse, which was, that Philautus was either verie much ouersene, to take her before the Ladie Flauia, or else disposed to giue her a mocke aboute the rest in the companie.

Well quoth Flauia to Philautus, (who now stode like one that had bene besmered) there is no harme done: for I perceiue Camilla is otherwise sped, & if I be not much deceiued, she is a flower for Surius wearing, the penance she shall haue, is to make you a Rosegaie, which she shall not denie thee, vnlesse she desie vs, & the reward thou shalt haue is this, while you tarrie in England, my piece shall be your Violet.

This Ladyes Cousin was named Fraunces, a fayre Gentlewoman and a wise, young, and of verie good conditions, not much inferiour to Camilla, equall shee coulde not bee.

Camilla who was loth to be accounted in anie companie coie, endeauoured in the presence of the Ladie Flauia, to be verie curteous, and gathered for Philautus a posie of all the finest flowers in the garden, saying thus vnto him. I hope you will not be offended Philautus, in that I coulde not be your Rose, but imputing the fault rather to destinie than discourtesie.

Philautus plucking vp his spirites, gaue her thankses for her paines, and immediatlye gathered a Violet, which hee gaue Mistresse Fraunces which shee courteously receiued, thus all partes were pleased for that time.

Philautus



Philautus was inuited to dinner, so that he coulde no longer staie, but pulling out the booke wherein his letter was inclosed, he deliuered it to Camilla, taking his humble leaue of the Ladie Flauia, and the rest of the Gentlewomen.

When he was gone, there fell much talke of him betwene the Gentlewomen, one commending his wit, another his personage, some his fauour, all his good conditions, insomuch that the Lady Flauia bound it with an oth, that she thought him both wise and honest.

When the companie was dissolued, Camilla not thinking to receiue an aunswere, but a Lecture, went to her Italian booke, where she founde the Letter of Philautus, who without anie further aduise, as one verie much offended, or in a great heate, sent him this bone to gnawe vpon.

¶ To Philautus.

**S**ufficed it not thee Philautus to bewraie thy follies, & moue my patience, but thou must also procure in mee a minde to reuenge, and to thy selfe the meanes of a farther perill: Where diddest thou learne, that being forbidden to be bolde, thou shouldest grow impudent? Or being suffered to be familiar, thou shouldest ware haile fellowe? But to so malepert boldnesse is the demeanour of young Gentlemen come, that where they haue bene once welcome for curtesie, they think themselues worthe to court any Ladie by custome: wherein they imagine they vse singular audacitie, which we can no otherwise terme then saucinesse, thinking women are to be drawen by their coined and counterfait conceits, as the strawe is by the Quinber, or the yron by the Roadstone, or the golde by the minerall Chrysocola.

But as there is no Serpent that canne breede in the Bore tree for the hardnesse, or will build in the Cypres

tree

## *Euphues and his England.*

tree for the bitternesse, so is there no fond or poisoned lover that shall enter into my heart which is hardened like the Adamant, nor take delight in my words, which shall be more bitter then gall.

It fareth with thee Philautus, as with the Drone, who hauing lost his owne winges, seekes to spoyle the Bees of theirs, and thou being clipped of thy libertie, goest about to bereaue me of mine, not farre differing from the natures of Dragons, who sucking blood out of the Elephant, kill him, and with the same poison themselves: and it may be, that by the same meanes that thou takest in hand to inueigle my minde, thou intrap thine owne: a iust reward for so vniust dealing, and a fit reuenge for so vnkind a regard.

But I trust thy purpose shall take no place, and that thy mallice shall want might, wherein thou shalt resemble the Serpent Porphirus, who is full of poison, but being toothlesse, he hurteth none but himself, and I doubt not but thy minde is as full of deceit, as thy words are of flatterie, but hauing no teeth to bite, I haue no cause to feare.

I had not thought to haue vsed so sovereyne wordes, but where a wand cannot rule the horse, a spur must. When gentle medicines haue no force to purge, we must vse bitter potions: and where the soze is neither to be dissolved by plaister, nor to be broken, it is requisite it shoulde be launced.

Herbes that are the worse for watering, are to be rooted out, trees that are lesse fertile for the lopping, are to be helwen downe, Hawkes that ware haggard by manning, are to be cast off, and fond louers that increase in theyr follyes when they be reiected, are to be despised.

But as to be without haire amongst the Mycanions, is accounted no shame, because they be all borne balde, so in Italy to liue in loue is thought no faulte, for that there

there they are all giuen to lust, which maketh thee to con-  
jecture, that we in England reckon Loue to be the chie-  
fest vertue, which we abhorre as the greatest vice, which  
groweth like the Iuie about the trees, and killeth them  
by culling them. Thou art alwaies talking of Loue,  
and applying both thy wit and thy wealth in that idle  
trade: onely for that thou thinkest thy selfe amiable,  
not vnylike vnto the Wedghogge, who euermore lodg-  
eth in the Thornes, because he himselfe is full of pric-  
kells.

But take this both for a warning and an answer,  
that if thou prosecute thy sute, thou shalt but vndoe  
thy selfe, for I am neither to be wooed with thy passions,  
wherewith thou liuest, nor to repent me of my rigour when  
thou art dead, which I woulde not haue thee thinke to  
proceede of any hate I beare thee, for I mallice none, but  
for loue to mine honour, which neither Italian shall vi-  
olate, nor English man diminish. For as the precious  
stone Calazias being throwne into the fire, keepeth still  
his coldnesse, not to be warmed wyth any heate, so my  
heart, although dented at with the arrowes of thy bur-  
ning affections, and as it were enuironed wyth the fire  
of thy loue, shall alwayes keepe his hardnesse, and bee so  
farre from being mollified, that thou shalt not perceiue it  
moued.

The Violet Ladie Flavia bestowed on thee, I wishe  
thee, and if thou lyke it I wyll further thee, otherwys  
if thou persist in thine olde follyes, whereby to increase  
my newe griefes, I wyll neuer come where thou art,  
nor shalt thou haue accesse to the place where I am. For  
as little agreement shall there bee betwene vs, as is be-  
twixt the Vine and the Cabish, the Oke and the Olyue  
tree, the Serpent and the Ash tree, the yron and Theami-  
des.

And if euer thou diddest loue mee, manifest it in  
this, that hereafter thou neuer write to mee, so shall I

A.y.

both



## *Euphues and his England.*

both be perswaded of thy faith, and eased of mine owne feare. But if thou attempt againe to wring water out of the Pomunice, thou shalt but bewraie thy falsehood, and augment thy shame, and my seueritie.

For this I sweare, by her whose lightes can neuer die, Vesta, and by her whose heastes are not to be broken, Diana, that I will neuer consent to loue him, whose sight (if I may so saie with modestie) is moze bitter vnto mee then death,

If this answere will not content thee, I will shew thy letters, disclose thy loue, and make thee ashamed, to vnder take that which thou canst neuer bring to passe. And so I end, thine, if thou leaue to be mine.

Camilla.

Camilla dispatched this Letter with speed, and sent it to Philautus by her man, which Philautus hauing read, I commit the plight hee was in, to the consideration of you Gentlemen, that haue bene in the like: he tare his haire, rent his clothes, and fell from the passions of a Louer, to the pangues of phrensie: but at the last, calling his wits to him, forgetting both the charge Camilla gaue him, and the contents of her Letter, he greeted her immediately againe, with an answer by her owne messenger, in this manner.

To the cruell Camilla,  
greeting.

If I were as farre in thy booke, to be beloued, as thou art in mine to be beloued, thou shouldst either soone be made a wife, or euer remaine a Virgin, the one wold rid me of hope, the other acquite me of feare.

But seeing there wanteth wit in mee to perswade, and wyll in thee to consent, I meane to manifest the  
be,

beginning of my loue, by the end of my life, the affects of the one, shall appeare by the effects of the other.

When as neither solempne oath, nor sound perswasion, nor any reason can worke in thee a remorse, I meane by death to shew my desire, the which the sooner it cometh, the sweeter it shall be, and the shortnes of the force, shall abate the sharpnesse of the sorrowe: I can not tell whether thou laugh at my folly, or lament my phrensie, but this I say, and with salte teares trickling down my cheekes, I sweare, that thou neuer foundest more pleasure in reiecting my loue, than thou shalt feele paine in remembryng my losse, and as bitter shall life be to thee, as death to me, and as sorrowfull shall my friendes bee to see thee prosper, as thine glad to see me perish.

Thou thinkest all I write of course, and makest all I speake, of small accompt: but God who reuengeth the periuries of the dissembler, is witnesse of my trueth, of whome I desire no longer to liue, than I meane simplye to loue.

I will not vse many words, for if thou be wise, fewe are sufficient, if frowarde, superfluous: one line is inough if thou be courteous, one word too much, if thou be cruell. Yet this I adde, & that in bitterness of soule, that neither my hand dareth write that which my hart intendeth, nor my tongue vtter that which my hand shall execute. And so fare-well, vnto whom onely I wish well.

Thine euer, though  
shortlye neuer.

Philautus.

This letter being written in the extremitie of his rage, he sent by him that brought hers. Camilla perceiuing a fresh reply, was not a little melancholy, but digesting it with company, and burning the Letter, shee determined neuer to write to him, nor after that to see him, so resolute was she in her opinion, I dare not say obstinate,

Æ.ij.

least

## Euphues and his England.

least you Gentlewomen should take pepper in the nose; when I put but salte in your mouthes. But this I dare boldlie affirme, that ladies are to be wooed with Apelles pencill, Orpheus harpe, Mercuries tougue, Adonis beautie Croesus wealth, or els neuer to be wonne: for their beauties being blazed, their cares tickled, their mindes moued, their eyes pleased, their appetite satisfied, their Coﬃers filled, when they haue all thinges they should haue and would haue, then men neede not to stande in doubt, of their coming, but of their constancie.

But let me follow Philautus, who now both loathing his life, and cursing his lucke, called to remembrance his olde friend Euphues, whom he was wont to haue alwaies in mirth, a pleasaunt companion: in griefe, a comforter: in all his life, the onely stay of his libertie: the discurtesie, which he offered him, so increased his griefe that he fell into these tearmes of rage, as one either in an Eracie, or in a Lunacie.

*Philautus*

**N**OW Philautus, dispute no more with thy selfe of thy loue, but be desperate to ende thy lyfe, thou hast cast off thy friend, and thy Lady hath forsaken thee: thou destitute of both, canst neither haue comforte of Camilla, whō thou seest obstinate, nor counsaile of Euphues, whom thou hast made enuious.

Ah my good friend Euphues, I see now at length, though too late, that a true friend is of more price than a kingdome, and that the faith of thee, is to bee preferred before the beautie of Camilla. For as safe being is it in the company of a trustie mate, as sleeping in the grasse Trifole, where there is no Serpent so venemous that dare benter.

Thou wast euer carefull for my estate, and I careless for thine: thou didst alwayes feare in me the fire of loue, I euer flattered my selfe with the bridle of wisdom: when thou wast earnest to giue me counsaile, I waxed  
angrie



## *Euphues and his England.*

801

angrie to heare it : if thou diddest suspect mee vppon iust cause, I fell out with thee for euery light occasion : now, now, Euphues, I see what it is to want a friend, & what it is to lose one: thy words are come to passe, which once I thought thou spakest in sport, but now I finde them as a Prophecie, that I shoulde be constrained to stande at Euphues doore as the true owner.

What shall I do in this extremitie? which way shal I turne me: of whom shal I seeke remedy? Euphues wil reiect thee, and why should he not. Camilla hath reiected me, & why should she: the one I haue offended with too much griefe, the other I haue serued with too great good will : the one is lost with loue, the other with hate, he for that I cared not for him, she, because I cared for her. I, but though Camilla be not to be moued, Euphues may be mollified. Trie him Philautus, sue to him, make friends, write to him, leaue nothing vndone, y may either shewe in thee a sorowfull hart, or moue in him a minde that is pitiful. Thou knowest he is of nature curteous, one that hateth none, that loueth thee, that is tractable in all things. Lyons spare those that couch to them, the Tigresse biteth not when she is clawed, Cerberus barketh not if Orpheus pipe sweetely : assure thy selfe, that if thou be penitent, he will be pleased : and the olde friendship wil be better than the new.

Thus Philautus ioying now in nothing, but onely in the hope he had to recouer y friendship with repentance, which he had broken off by rashnesse, determined to greet his friend Euphues, who all this while lost no time at his booke in London, but how he employed it, he shal himself vtter, for that I am neither of his counsell, nor court, but what he hath done, hee will not conceale, for rather hee wilheth to bewray his ignorance than his idlenesse, and willinger you shal finde him to make excuse of rudenes than lasinesse. But thus Philautus saluted him.

Philautus

# *Euphues and his England.*

Philautus to Euphues.

*Philautus*

**T**He sharpe Northeast winde (my good Euphues) doth neuer last thre dayes, Tempestes haue but a shorthe time, and the more violent the Thunder is, the lesse permanent it is. In the like manner it falleth out with the iarres and crossings of friends, which begun in a minute, are ended in a moment.

Necessarie it is, that among friends there shoulde be some ouerthwarting, but to continue in anger, not conuenient: the Camill first troubleth the water before he drinke, y<sup>e</sup> Frankencense is burned before it smell, friends are tried before they be trusted, lest shining like the Carbuncle as though they had fire, they be found bring touched to be without fire.

Friendshippe should be like the Wine, which Homer much commending, calleth Maroneum, whereoff one pinte being mingled with fīue quartes of water, yet it keepeth his olde strength and vertue, not to be qualified by any discourtesie. Where salte doth growe nothing els can breede, where friendship is builde, no offence can harbour.

Then good Euphues, let the falling out of friends be the renuing of affection, that in this we may resemble the bones of the Lyon, which lying still and not moued, begin to rot, but being striken one against another, breake out like fire, and waxe greene.

The anger of friends is not vnlike vnto the Physitions Cucurbite, which drawing all the infection in y<sup>e</sup> body into one place, doth purge all diseases, and the iarres of friends, reaping by all the hidden mallices or suspitions, or follies that lay lurking in the minde, maketh the knot more durable: for as the body being purged of melancholy, waxeth light, and apt to all labour: so the minde as it were scoured of mistrust, becommeth fit euer after for beleefe,

## *Euphues and his England.*

81

beliefe, but why do I not confesse that which I haue committed, or knowing my selfe guiltie, why vse I to glose, I haue vniustly (my good Euphues) picked a quarrel against thee, forgetting the counsaile thou gauest me, and despising that which I now desire. Which as often as I cal to my minde, I cannot but blush to my selfe for shame, & fall out with my selfe for anger.

For in falling out with thee, I haue done no otherwise, than hee that desiring to saile safely, killeth him at the helme, resembling him, that hauing neede to alight, spurreth his horse to make him stande still, or him that swimming bypon anothers backe, seeketh to stoppe his breath.

It was in thee Euphues, that I put all my trust, and yet vpon thee, that I powred out all my mallice, more cruell than the Crocodile, who suffereth the bird to breed in her mouth, that scoureth her teeth: & nothing so gentle as the princely Lyon, who saued his life that helped his foete. But if either thy good nature can forget, that which my ill tongue doth repent, or thy accustomable kindnes forgine, that my vnbridled furie did commit, I will hereafter be as willing to be thy seruant, as I am now desirous to be thy friend, and as readie to take an iniurie, as I was to giue an offence.

What I haue done in thine absence, I will certifie at thy comming, and yet I doubt not but thou canst geffe by my condition, yet this I adde, that I am as ready to die as to liue, and were I not animated with the hope of thy good counsell, I would rather haue suffered the death I wish for, than sustained the shame I sought for.

But now in these extremities reposing both my lyfe in thy hands, and my seruice at thy commaundement, I attend thine aunf were, and rest thine to vse more than his owne.

Philautus.



## *Euphues and his England.*

**T**his Letter he dispatched by his boie, which Euphues reading, coulde not tell whether hee shoulde moze reioyce at his friends submission, or mistrust his subtiltie: therefore as one not resoluing himselfe to determine any thing as yet, aunswered him thus immediatlye by his owne messenger.

Euphues to him that was his  
Philautus.

3126

**I** haue receiued thy Letter, and knowe the man: I read it, and perceiued the matter, which I am as farre from knowing howe to aunswere, as I was from looking for such an errand.

Thou beginnest to inferre a necessitie, that friendes should fall out, when I cannot allow an inconuenience. For if it be among such as are faithfull, there should bee no cause of breach: if betwixens dissemblers, no care of reconciliation.

The Camell saist thou, loueth water when it is troubled, and I say, the Hart thirsteth for the cleere streame: and fitly diddest thou bring it in against thy selfe (though applyed it I know not how aptly for thy selfe) for such friendship dost thou like where braules may be stirred, not quietnesse sought.

The Wine Maroneum which thou commendest, and the Salt ground which thou inferrest, the one is neither fit for thy drinking, nor the other for thy tasste: for such strong Wines will ouercome such light wittes, and so good salt cannot relish in so vsanourie a mouth, neither as thou desirest to apply them, canne they stande there in Steele. For oftentimes haue I found much water in the deedes, but not one drop of such Wine, and the groundes where salt should grow, but neuer one cozne that had saour.

After many reasons to conclude that iarres were requi

quisite, thou fallest to a kinde of submission which I mer-  
uaile at: For if I gaue no cause, why diddest thou pick  
a quarrell: if any, why shouldst thou craue a pardon? If  
thou canst defie thy best friende, what wilt thou do to  
thyne enemy: Certainly this must needs ensue, that if thou  
canst not be cōstant to thy friend, when he doth thee good,  
thou wilt neuer beare with him when he shall doe thee  
harme: thou that seekest to spill the bloud of the innocent,  
canst shew small mercie to an offender: thou that tread-  
est a woorme on the taile, wilt crush a waspe on the head:  
thou that art angrie for no cause, wilt I thinke run mad  
for a light occasion.

Truly Philautus that once I loued thee I cannot deny,  
that now I should againe do so, I refuse: for small con-  
fidence shall I repose in thee, when I am guiltie, that can  
finde no refuge in innocencie.

The mallice of a friend is lyke the sting of an Aspe,  
which nothing can remedy, but being pearced in y hand,  
it must be cut off, & a friend thrust to the heart, it must be  
pulled out.

I had as liewe Philautus haue a wound that inwardly  
might lightly graue me, than a skarre, that outwardly  
should greatly shame me.

In that thou seemest so earnest to craue attonement,  
thou causett me the more to suspect thy truth: for eyther  
thou art compelled by necessitie, and then it is not worth  
thankes, or else disposed againe to abuse mee, and then it  
deserueth reuenge. Celes cannot be held in a wet hand,  
yet are they staied with a bitter figge leafe: the Lam-  
prey is not to be killed with a cudgell, yet is she spoyled  
with a cane: so friends that are so slippery and wauering  
in al their dealings, are not to be kept with faire & smooth  
talk, but with rough & sharp taunts: and contrariwise,  
those which with blowes are not to be reformed, are of-  
tentimes wonne with light perswasions.

## *Euphues and his England.*

Which way I should vse thee I knowe not, for now a sharpe worde moued thee, when other-whiles a Sworde will not, then a friendly checke killeth thee, when a Rasor cannot raze thee.

But to conclude Philautus, it fareth with mee now as with those that haue bene once bitten with the Scorpi- on, who neuer after feeleth any sting, either of the waspe or the Hornet, or the Bee. for I hauing bene pricked with thy falsehode, shall neuer I hope againe be touched with any other dissembler, flatterer, or fickle friend.

Touching thy life in my absence, I feare me it hath bene too loose: but seeing my counsell is no more welcome vnto thee, than water into a Shippe, I will not waste winde to instruct him, that wasteth himselfe to destroye others.

Yet if I were as fully perswaded of thy conuersion, as thou wouldest haue me of thy confession, I might hap- pely doe that, which now I will not.

And so farewell Philautus, & though thou little esteeme my counsaile, yet haue respect to thine owne credite: so in working thine owne good, thou shalt keepe mee from harme.

Thine once,  
Euphues.

This letter pinched Philautus at the first, yet trusting much to the good disposition of Euphues, he determined to perseuer both in his fute and amendement, and therefore as one beating his yron, that he might frame it while it were hot, aunswered him in this manner.

To mine onely friend,  
Euphues.

*Philautus*

There is no bone so hard, but being laid in vineger, it maye be wrought, nor Quozie so tough, but seasoned with



With Zutho it may be ingrauen, nor Bore so knottie, that dipped in Dyle cannot be carued: and can there be a heart in Euphues, which neyther will yeelde to softnesse wyth gentle perswasions, nor true perseuerance? What canst thou require at my hande, that I will denie thee? Haue I broken the league of friendshippe? I confesse it. Haue I misused thee in tearmes, I wyll not denie it. But being sorrowfull for eyther, why shuldest not thou forgie both.

Water is praised, for that it saoureth of nothing, Fire for that it yeeldeth to nothing: and such should the nature of a true friend be, that it should not saour of any rigoꝝ, and such the effect, that it may not be conquered with any offence. other wise, faith put into the brest y beareth grudges, or contracted with him that can remember griefes, is not vnlike vnto wine poured into Firre vessells, which is present death to the drinker.

Friendes must be vsed, as the Musitions tune they: strings, who finding them in a discord do not break them, but either by intention or remission, frame them to a pleasant consent: or as riders handle their young colts, who finding them wilde and vntractable, bring them to a good pace, with a gentle raine, not with a sharpe spurre: or as the Scythians ruled their slaues, not with cruell weapons, but with the shew of small whips.

When Euphues consider with thy selfe what I may be, not what I haue bene, and forsake me not for that I de- ceiued thee: if thou doe, thy discourtesie will breede my destruction. For as there is no beast that toucheth the heare whereon the Beare hath breathed, so there is no man that will come nere him, vpon whome the suspicion of deceit is fastned.

Concerning my lyfe passed, I conceale it, though to thee I meane heerafter to confesse it: yet hath it not bene so wicked, that thou shouldst be ashamed, though so infor- tunate, that I am greued. Consider we are in England,

## *Euphues and his England.*

where our demeanour will be narrowly marked if we tread awrye, and our follies mocked if we vse wrangling. I thinke thou art willing that no such thing should happen, and I know thou art wise to prevent it.

I was of late in the companie of diuerse gentlewomen, among whom Camilla was present, who meruailed not a little, that thou soughtest eyther to absent thy selfe, of some conceiued iniurie, where there was none giuen, or of set purpose because thou wouldest giue one.

I thinke it requisite, as well to auoide the suspicion of mallice, as to shunne the note of ingratitude, that thou repaire thether, both to purge thy selfe of the opinion may be conceiued, and to giue thankses for the benefites receyued.

Thus assuring my selfe thou wilt aunswere my expectation, and renew our olde amitie, I end, thine assured to commaund.

Philautus.

**P**hilautus did not sleepe about his busines, but presently sent his letter, thinking that if once he coulde fasten friendship againe vpon Euphues, that by his meanes he should compasse his loue with Camilla, and yet this I durst affirme, that Philautus was both willing to haue Euphues, and sorrowfull that he lost him by his owne rashnesse.

Euphues perused this Letter oftentimes, being in a mannering what to answere: at the last, he determined once againe to lie aloofe, thinking that if Philautus meant faithfully, he would not desist from his sute, and therefore he returned salutation in this manner.

Euphues to Philautus.

**T**here is an Hearbe in India Philautus, of pleasant smell, but who so cometh to it, feeleth present smart,  
for

for that there breed in it a number of small Serpents . And it may be, that though thy Letter be full of sweet wordes, there breed in thy heart many bitter thoughts: so that in giuing credite to thy Letters, I may be deceiued with thy leasings.

The Bore tree is alwaies greene, but the seede is poison: Tilia hath a sweet rinde and a pleasaunt leafe, but the fruit so bitter, that no beast will bite it, a dissembler hath euermore honnie in his mouth, and gall in his mind, which maketh me to suspect their wiles, though I cannot euer preuent them.

Thou settest downe the office of a friend, which if thou couldest as well performe, as thou canst describe, I woulde be as willing to confirme our olde league, as I am to beleue thy new lawes. Water that saoureth nothing (as thou sayest) may be heated and calde thee, and Fire which yeldeth to nothing, may be quenched when thou wouldest warme thee. So the friend in whom there was no intent to offend, may through y sinister dealings of his fellow, be turned to heate, being before colde, and the faith which wrought like a flame in him, be quenched and haue no sparke.

The pouring of Wine into firre vessels, serueth thee to no purpose: for if it be good Wine, there is no man so foolish to put it into Fire: if bad, who would powze it into better then Fire.

Mustie calkes are fit for rotten Grapes, a barrell of poisoned Iuice is good inough for a tunne of stinking oile, and crueltie too milde a medicine for craft.

How Musitions tune their instrumentes I knowe, but how a man shuld temper his friend, I cannot tell, yet oftentimes the string breaketh, that the Musition seeketh to tune, and the friend cracketh which good counsell shuld tame: such Coltes are to be ridden with a sharpe snaffle, not with a pleasaunt bit, and little will the Scythian whippe



## *Euphues and his England.*

whippe be regarded, where the sharpnesse of the sword is derided.

If thy lucke hath bene infortunate, it is a signe thy liuing hath not bene godly: for commonlye there cometh an ill ende, where there was a naughtie beginning.

But learne Philautus to liue heereafter, as though thou shouldest not liue at all, be constaunt to them that trust thee, & trust them that thou hast tried, dissemble not with thy friend, eyther for feare to displease him, or for mallice to deceiue him: knowe this, that the best simples are verie simple, if the Physition coulde not applie them, that pretious stones were no better then pebbles, if Lapidaries did not knowe them, and the best friend is worse then a foe if a man doe not vse him.

Medicinate must be taken inwardly, not spread in plaisters: Purgations must be vsed like drink, not like baths: the counsaile of a friend must be fastned to the minde; not to the eare, followed, not praised, employed in good liuing, not talked off in good meaning.

I knowe Philautus we are in England, but I woulde we were not, not that the place is too base, but that we are too badde, and God graunt thou haue done nothing, which may tounne thee to discredite, or me to displeasure. Thou sayest thou wert of late with Camilla, I feare me too late, and yet perhappes too soone, I haue alwayes tolde thee, that shee was too high for thee to climbe, and too fayre for others to catch, and too vertuous for anie to inueigle.

But wilde Horses breake high Hedges, though they cannot leap ouer them, cager wolues barke at the Moone, though they cannot reach it, and Mercurie whistleth for Vesta, though he cannot winne her.

For absenting my selfe, I hope they can take no cause of offence, neither that I knowe haue I giuen any. I loue not

not to be bolde, yet would I be welcome, but guesſes and fiſh, ſaie we in Athens, are euer ſtale within three daies, ſhortly I will viſite them and excuſe my ſelfe, in the meane ſeaſon I thinke ſo well of them, as it is poſſible for a man to thinke of women, and how well that is, I appeale to thee, who alwayes madeſt them no worſe then Saints in heauen, and ſhines in no worſe place then thy heart.

For aunſwering thy ſute I am not yet ſo haſtie, for accepting thy ſervice I am not ſo imperious, for in friendſhip there muſt be an equalitie of eſtates, and that maye be in vs: alſo a ſimilitude of diuers manners, and cannot buleſſe thou learne a new leſſon, and leaue the olde; vntill which time I leaue thee: wiſhing thee well as to my ſelfe.

Euphues.

**T**his Letter was wriſſten in haſt, ſent with ſpede, and anſwered againe in poſt. For Philautus ſeeing ſo good counſaile coulde not proceede of an ill conceit, thought once againe to ſollicite his friend, & that in ſuch tearmes as he might be moſt agreeable to Euphues tune. In this manner.

To Euphues, health in bodie and  
quietneſſe in minde.

**M**uſicke there are many diſcordes, beſore there canne bee framed a Diapason, and in contracting of good well, manye iarres beſore there bee eſtablyſhed a friendſhippe, and by theſe meanes the Muſicke is more ſweete, and the amitie more ſounde. I haue receined thy Letter, wherein there is as much good counſaile contained, as eyther I woulde wiſh, or thou thy ſelfe couldeſt glue: but euer thou harpeſt on that ſtring, which long ſince was out of tune, but nowe is broken, my in-

L.

con.

## *Euphues and his England.*

constancie.

Certes my good Euphues, as I cannot but commend thy wil dome in making a stay of reconciliation (for that thou findest so little stay in me) so can I not but meruaile at thy incredultie in not beleeuing me, since that thou seest a reformation in me.

But it may be, thou dealest with mee, as the Philosopher doth with his knife, who being many yeeres in making of it, alwaies dealing by y<sup>e</sup> obseruation of the stars, caused it at the last to cut the harde Whetstone, saying: that it killed not how long things were a doing, but how well they were done.

And thou holdest me of with manye delaies, vsing I know not what obseruations, thinking thereby to make me a friend at last, that shall last: I praise thy good meaning, I mislike thy rigour.

Be thou shalt vse in what thou wilt, & do that with a slender twist, that none can doe with a tough With. As for my being with Camilla, good Euphues, rubbe there no more, least I winch, for denie I wil not that I haue wrog on the withers.

This one thing touching my selfe I saie, and before him that seeth all things I sweare, that hereafter I will neither dissemble nor delude thee, nor picke quarrelles to fall out with thee, thou shalt finde me constant to one, saythlesse to none, in prayer deuout, in manners reformed, in life chaste, in words modest: not framing my fancie to the humour of loue, but my daedes to the rule of zeale: And such a one as heretofore merrilye thou saydest I was, but now truely thou shalt see I am, & as I knowe thou art.

Then Euphues appoint the place where we may meete, and reconcile the mindes, which I confesse by mine owne follies were seuered. And if ever after this I shall seeme ialous ouer thee, or blinded towards my selfe, bles me as I deserue, shamefully.

Thus



Thus attending thy speedie answer, for that delaies are perillous, especially as my case now standeth, I end, thine euer to vse as his owne.

Philautus.

**E**Vphues seeing such speedie retourne of another aun-  
t were, thought Philautus to be verie sharpe sette, for  
to recouer him, and weighing with himselfe, that often in  
marriages there haue fallen out bzaules, where the chie-  
fest loue should be, and yet againe reconciliations, that  
none ought at any time so to loue, that hee shoulde finde  
in his heart at anie time to hate. Furthermore, casting  
in his minde the good he might doe to Philautus by his  
friendship, and the mischief that might ensue by his fel-  
lowes folly, answered him thus againe speedely, as well  
to preuent the course he might otherwise take, as also to  
prescribe what way he should take.

Euphues to his friend

Philautus.

**N**ettles. Philautus haue no prickles, yet thy sting,  
and words haue no pointes, yet they pearce: though  
outwardlye they protest greate amendement: yet often-  
times the softnesse of woll, which the Seres send, stic-  
keth so fast to the skinne, that when one looketh it  
should keepe him warme, it fetcheth bloud, and thy smooth  
talke, thy swete promises, maye when I shall thinke to  
haue them perfozmed to delight me, be a cozasiue to de-  
stroy me.

But I will not cast beyond the Moone, for that in all  
things I knowe there must be a meane.

Thou swearest nowe that thy life shall be ledde  
by my lyne, that thou wilt giue no cause of offence by  
thy disorders, nor take anye by my good meaning,

Z. y.

which

## *Euphues and his England.*

which if it be so, I am as willing to be thy friend, as I am to be mine owne.

But this take for a warning, if euer thou iarre when thou shouldest iest, or followe thine owne wyll, when thou art to heare my counsaile, then wyll I departe from thee, and so displaie thee, as none that is wise shall trust thee, or anie that is honest shall liue wyth thee.

I now am resolued by thy Letter, of that which I was almost perswaded of, by mine owne coniecture, touching Camilla.

Why Philautus art thou so madde without acquaintance of thy parte, and familiaritie of hers, to attempt a thing, which will not onely be a disgrace to thee, but also a discredit to her? Thinkest thou thy selfe either worthe to woe her, or she willing to wed thee? Either thou able to frame thy tale to her content, or she readie to giue eare to thy conclusions.

No, no Philautus, thou art too young to woe in England, though olde inough to winne in Italie, for here they measure more the man by the qualities of the minde, then the proportion of his bodie. They are too expert in loue, hauing learned in this tyme of their long peace, euerye wrinkle that is seene or imagined.

It is neither an ill tale well tolde, nor a good historie made better, neither inuention of new fables, nor the reciting of olde, that can either allure in them an appetite to loue, or almost an intention to heare.

It fareth not wyth them as it dooth with those in Italy, who preferre a sharpe wit before sounde wisdom, or a proper man before a perfect minde: they liue not by shadowes, nor seede of the aire, nor lust after winde. Their loue is not tyed by arte, but reason, not to the precepts of Ouid, but to the perswasions of honestie.

But I cannot but meruaile at thy audacities that  
thy

Thou diddest once dare to moue her to loue, whome I alwaies feared to sollicite in questioning, as well doubting to be grauelled by her quick and ready wit, as to be confuted by her graue and wise aunfweres.

But thou wilt say, she was of no great birth, of meaner parentage than thy selfe. I, but Philautus, they be most noble, who are commended more for their perfection, than their pedigree, and let this suffice thee, that her honour consisted in vertue, beautie, wit: not bloud, auncesours, antiquitie. But more of this at our next meeting, where I thinke I shall be merrie to heare the discourse of thy madnesse, for I imagine to my selfe, that she handled thee very hardly, considering both the place she serued in, and the person that serued her. And sure I am, she did not hang for thy mowing.

A Phoenix is no fode for Philautus, that daintie tooth of thine must be pulled out, els wilt thou surfet with desire, and that Eagles eye picked out, els wil it be dazeled with delight. My counsaile must rule thy conceipt, least thou confound vs both.

I wil this euening come to thy lodging, wher we wil conferre, and till then, I commend me to thee.

Thine euer to vse, if  
thou be thine owne.

Euphues.

This letter was so thankfullve receyued of Philautus, that he almost ranne beyond himselfe for ioye, preparing all things necessarie, for the entertainment of his friend, who at the houre appointed failed not.

Many embracings there were, much straunge courtesie, many pretie glaunces, being almost for the time but strangers, because of their long absence.

But growing to questioning one with another, they fell to the whole discourse of Philautus loue, who left out nothing that befoze I put in, which I must omit, least I



## *Euphues and his England.*

set before you Coleworts twice sodden, which will both offend your eares, which I seeke to delight: and trouble my hand, which I couet to ease.

But this I am sure, that Euphues conclusion was this, between waking and winking, that our English Ladies and Gentlewomen were so cunning in loue, that the laboꝝ were more easie in Italy, to wed one & burie her, than heere to wooe one, and marie hir. And thus they with long talking wared wearie, where I leaue them, not willing to talke any longer, but to sleepe their fills till morning.

Now Gentlewomen, I appeale in this controuersie to your consciences, whether it breed in you an arte to loue as Euphues thinketh, or whether it breed in you as it doth in men: by sight, if one be beautifull: by hearing if one be wittie: by deserts, if one be courteous: by desire, if one be vertuous: which I would not knowe, to this intent, that I might be instructed how to win any of you, but to the end I might wonder at you all. For if there be in loue an arte, then doe I not maruell to see men that euery way are to be beloued, so oftentimes to be reiected. But so secret is this matter, pertaining nothing to our sex, I wil not farther enquire of it, lest happely in getting what arte women vse in loue, I should minister an art they neuer before knew: and so in thinking to bewraye the baite that hath caught one, I giue them a net to draw manie, putting a sword into the hand, wher ther is but a sheath, teaching them to strike, that put vs to our tryings by warding, which woulde double our perill, who without art cannot allure them, and increase their tyranny, who without they torment, will come to no parley.

But this I admonish you, that as your owne beauties make you not couetous of your almes towards true louers, so other mens flatteries make you not prodigal of your honors towards dissemblers. Let not them y<sup>e</sup> speake fairest be beleued soonest, for true loue lacketh a tongue, and

and is tryed by the eyes, which in a heart that meaneth well, are as farre from wanton glaunces, as the mind is from idle thoughts.

And this Arte I will giue you, which we men commonlye practise, if you beholde anye one, that eyther your courtesie hath allured, or your beautie, or both, triumph not ouer him, but the more earnest you see him, the more readye be to followe him, and when hee thinketh himselfe neere, let him be farthest off: then if hee take that with patience, assure your selfe he cannot be faythlesse.

Hee that angleth, plucketh the bayte alwaye, when he is neere a bite, to the ende the fish may be more eager to swallowe the hooke. Birdes are trained with a swete call, but caught with a broad net: and louers come with faire looks, but are entangled with disdainfull eyes.

The Spaniell that fawneth when he is beaten, wil neuer forsake his maister: the man that doateth when hee is disdained, will neuer forgoe his Mistresse.

But too much of this string, which soundeth too much out of square, and returne to Euphues and Philautus.

The next morning when they were risen, they went into a gallerie, where Euphues, who perceiued Philautus graciously perplexed for the loue of Camilla, began thus, betwene iest and earnest to talke with him.

Philautus, I haue well nigh all this night bene disputing with my selfe of thy distresse, yet canne I resolue my selfe in nothing, that either may content me, or quiet thee.

What mettall art thou made of Philautus, that thinkest of nothing but Loue, and arte rewarded with nothing lesse than Loue: Lucilla was too badde, yet diddest thou

## *Euphues and his England.*

thou court her: thy sweet heart now in Naples, is none of the best, yet diddest thou follow her. Camilla exceeding all, wher thou wast to haue lest hope, thou hast loved, not without great hazard to thy person, and griefe to mine.

I haue perused her letters, which in my simple iudgement, are so farre from allowing thy sute, that they seeme to loath thy seruice. I will not flatter thee in thy follyes, she is no match for thee, nor thou for her: the one wanting liuing to maintaine a wife, the other birth to aduance an husband. Surius whome I remember thou diddest name in thy discourse, I remember in the court, a man of great birth, and noble bloud, singular wit, and rare personage: if he go about to get credit, I muse what hope thou couldest conceiue to haue a good countenance.

Tell Philautus, to set down precepts against thy loue, will nothing preuaile: to perswade thee to goe forward, were very perillous: for I know in the one, loue will regard no lawes, & in the other, perswasions can purchase no libertie. Thou art too hradie to enter in, where no hee can helpe one out.

Theseus woulde not goe into the Labyrinth, without a threed, that might shewe him the waye out. neither any wise man enter into the crooked corners of loue, vnesse he knew by what meanes he might get out. Loue which shuld continue for euer, shuld not be begun in an houre, but slowly be taken in hand, and by length of time finished: resembling Zeuxis that wise painter, who in things that he would haue last long, toke greatest leasure.

I haue not forgotten one Mistresse Fraunces, which the Ladye Flauia gaue thee for a Violet, and by thy description, though she be not equall with Camilla, yet is she fitter for Philautus. If thy humour be such, that nothing can feede it but loue, cast thy minde on her: conferre the impossibilitie thou hast to winne Camilla, with the likelyhooe thou maist haue to enioy thy Violet: and in  
this



this will I endeuour both my wit and my good will, so y nothing shall want in me that may work ease in thee. The Violet if she be honest is worthy of thee, beautifull thou saist she is, and therfore too worthe: Hot fire is not onely quenched by the clere fountaine, nor loue onely satisfied by the faire face. Therefore in this tell mee thy minde, that either we may proceed in that matter, or seke a new medicine. Philautus thus replied.

**O** my good Euphues, I haue neither the power to forsake mine owne Camilla, nor the heart to denie thy counsaile, it is easie to fall into a net, but hard to get out. Notwithstanding I will goe against the haire in all things, so I may please thee in any thing. My Camilla. With that Euphues stayed him, saying.

**H**e that hath sore eyes, must not behold the candle, nor he y would leaue his loue fall to the remembring of his Lady, the one causeth the eye to smarte, the other the heart to bleede: well quoth Philautus, I am content to haue the wound searched, yet vnwilling to haue it cured, but sithens that sicke men are not to prescribe dyets, but to keepe them, I am ready to take potions, and if wealth serue, to paye thee for them: yet one thing maketh mee to feare, that in running after two Hares, I catch neyther. And certaynly quoth Euphues, I know manye good hunters, that take more delight to haue the Hare on foot, and neuer catch it, they to haue no cry, & yet kil in y fourme: whereby I gesse, there commeth greater delygth in the hunting than in the eating. It may be, sayd Philautus, but I were then very vnfit for such pastimes, for what sport soeuer I haue all the day, I loue to haue the game in my dish at night.

And truly answered Euphues, you are worse made for a hound than a hunter, for you marre your sent with carren before you start your game, which maketh you hunt

## Euphues and his England.

*fril.*  
*sup.*  
*pal.*  
oftentimes counter, whereas if you had kept it pure, you might ere this time haue turned the Hare you winned, and caught the game you coursed. Why then I perceyue quoth Philautus, that to talke with Gentlewomen touching the discourses of loue, to eate with them, to conferre with them, to laugh with them, is as great pleasure as to inioy them, to the which thou maist by some fallacie driue me, but neuer perswade me: For then were it as pleasant to behold fruit, as to eate them, or to see faire breade, as to tast it. Thou erreest Philautus saide Euphues, if thou be not of that minde, for he y commeth into fine gardens is as much recreated to smell the flowers, as to garher it. And many we see more delighted with pictures, than desirous to be Painters: the effect of loue is faith, not lust: delightfull conference, not detestable concupiscence, which beginneth with folly, and endeth with repentaunce. For mine owne part, I would wish nothing, if againe I shuld fall into that vaine, than to haue the companie of her in common conference that I best loued, to heare her sober talke, her wise aunsweres, to behold her sharpe capacitie, & to be perswaded of her constancie: and in these things do we onely differ from brute beasts, who haue no pleasure but in sensuall appetite. You preach heresie quoth Philautus, & besides so repugnant to the text you haue taken, that I am more readie to pull thee out of thy Pulpit, than to beleue thy gloses.

*W*  
I loue the companie of women well, yet to haue them in lawfull matrimony, I like much better, if thy reasons shuld go as currant, then wer loue no torment, for hardly both if fall out with him, y is denied y sight & talke of his Lady. Hungry Stomackes are not to be fed with sayings against surfettings, nor thirst to be quenched with sentences against drunkenness. To loue women & neuer enioy them, is as much as to loue wine, & neuer tast it, or to be delighted w faire apparell, & neuer weare it. An idle lorie is y, & at for him y hath nothing but eares, y is satisfied to

to heare her speake, not desirous to haue himselfe speake. Why then Euphues, to haue the picture of his Lady is as much, as to inioy her presence, & to read her letters, of as great force, as to heare her answers: which if it be, my sure in loue should be as much as the painter to draw hir with an amiable face, as to my Ladie to write an amorous letter, both which, with little sure being obtained, I maie liue with loue, & neuer wet my swete, nor breake my sleepes, nor wast my money, nor torment my mind. But this woorketh as much delight in the mind of a louer, as the Apples that hang at Tantalus nose, or the riuier that runneth close by his chin. And in one word, it would do me no more good, to see my Ladie, and not to imbrace her, in the heate of my desire, than to see fire and not to warme me in the extremitie of my colde.

No, no Euphues, thou makest loue nothing but a continuall wowing, if thou bar it of the effect, and then it is infinite, if thou allow it, and yet forbidde it, a perpetuall warfare, and then is it intollerable. From this opinion no man shall withdraw me, that the end of fishing is catching, not angling, of birding, taking, not whistling: of loue, wedding, not wowing. Other wise it is no better then hanging. Euphues smiling to see Philautus so earnest, begged him againe in this manner.

**W**hy Philautus, what harme were it in loue, if the hart should yeelde his right to the eye, or his fancie his force to the eare. I haue read of many, and some I know, betwene whom there was as feruent affection as might be, that neuer desired any thing but sweet talke, and continuall companie, at bankets, at plaies, and other assemblies, as Phrigius & Pieria, whose constant faith was such, y there was neuer word nor thought of any vncleannes. Pygmalion loued his iuorie image, being enamoured only by y sight: & why should not the chaste loue of others be builded rather in agréing in heauenly meditations, then



## *Euphues and his England.*

temporall actions. Belæue me Philautus, if thou knewest what it were to loue, thou wouldest be as farre from the opinion thou holdst, as I am. Philautus thinking no greater absurditie to be held in the world than this, replied befoze the other could end, as followeth.

622  
**I**f deed Euphues, if the King would resigne his right to his Legate, then were it not amisse for the heart to yeld to the eyes. Thou knowest Euphues, y the eye is the messenger of loue, not the master: that the eare is the carrier of newes, the heart the digester. Besides this, suppose one haue neither eares to heare his lady speake, nor eyes to see her beautie, shall he not therefore be subiect to the impression of loue. If thou art were no, I can alledge diuers, both deafe and blinde, that haue bene wounded, if thou graunt it, then confesse the hart must haue his hope which is neyther seeing nor hearing, and what is the third?

**T**ouching Phrigius and Pieria, thinke them both foles in this, for he that keepeth a Hen in his house to cackle & not lay, or a Cocke to crowe and not to tread, is not unlike vnto him y hauing sown his wheate, neuer reapeth it, or reaping it, neuer thresheth it, taking more pleasure to see faire corne, then to eat fine bread. Pigmalion maketh against this, for Venus seeing him so earnestly to loue, and so effectually to praie, graunted him his request, which had he not by importunate sute obtained, I doubt not but he would rather haue helued her in peeces, then honoured her with passions, and set her vp in some temple for an Image, not kept her in his house for a wife. He that desireth onely to talke & vieto without any further sute, is not far different from him, that liketh to see a painted rose, better then to smell to a perfect Violet, or to heare a bird sing in a bush, rather then haue her at home in his owne cage.

This will I followe, that to pleade for loue, and  
re

## *Euphues and his England.*

91

request nothing but lo kes , and to deserue woꝝkes, and liue onely by woꝝdes, is as one should plow his ground, & neuer sowe it, grinde his coulous, and neuer paint, saddle his hoꝝe, and neuer ride.

As they were thus communing , there came from the Ladie Flauia a Gentleman, who inuited them both that night to supper, which they with humble thankes giuen promised to do so, and till supper time I leaue them debating their question.

Now Gentlewomen, in this matter I would I knew your mindes, and yet I can somewhat gesse at your meanings, if anie of you shoulde loue a Gentleman of such perfection as you can wish, woulde it content you onely to heare him, so see him daunce , to marke his personage, to delight in his wit, to wonder at all his qualities, & desire no other solace? If you like to heare his pleasant voice to sing, his fine fingers to plaie, his proper personage to vndertake any exploit, woulde you couet no more of your loue? As god it wer to bee silent and think no, as to blush had say I.

I must needs conclude with Philautus, though I should cauill with Euphues, that the end of loue is the full fruition of the partie beloued at all times and in all places. For it cannot followe in reason, that because the sauce is good which shuld prouoke mine appetite, therfoꝝe I shuld forsake the meate for which it was made. Belæue me, the qualities of the minde, the beautie of the bodie, eyther in man oꝝ woman, are but sauce to whette our stomackes, not meate to fill them . For they that liue by the vicle of beautie still, looke verie leane, and they that fede onely vppon vertue at woꝝde, will goe with an hungrie belly to bedde.

But I will not craue heerein your resolute answeꝝre, because betwene them it was not determined, but euery one as he liketh, and then :

Euphues and Philautus being nowe againe sent foꝝ to

Aa.iiij.

the

## *Euphues and his England.*

the Ladie Flavia her house, they came presently, wher they found the worthie Gentleman Surlus, Camilla, Mistresse Fraunces, with many other Gentlemen & Gentlewomen.

At their first enterance doing their dutie, they saluted all the companie, and were welcommed.

The Ladie Flavia entertained them both verie louingly, thanking Philautus for his last companie, saying: be merrie Gentleman, at this time of the yeare a Violet is better then a Rose, and so she arose and went her waie: leauing Philautus in a muse at her wordes, who before was in a maze at Camillas lookes. Camilla came to Euphues in this manner.

*mla*  
I am sorrie Euphues that we haue no greene rushes, considering you haue ben so great a straunger, you make mee almost to thinke that of you, which commonly I am not accustomed to iudge of anie, that eyther you thought your selfe too good, or our chere too badde, other cause of absence, I cannot imagine, vnlesse seeing vs very idle, you sought meanes to be well imployed: but I pray your hear after bee bolde, and those things which were amisse shall be redressed: for we will haue Quailles to amend your commons, and some questions to sharpen your wits, so that you shall neither finde fault with your diet for the grosse- nesse, nor with your exercise for easinesse. As for your fellow & friend Philautus we are bound to him, for he would oftentimes see vs, but seidome eate with vs, which made vs thinke that he cared more for our companie, than our meate.

Euphues as one that knew his good, aunfwered her in this wise.

*Eup.*  
Faith Ladie, it were vnseemely to strewe greene rushes for his comming, whose companie is not worth a strawe, or to account him a straunger, whose boldnesse hath bene straunge to all those that knew him to be a straunger.

The small abilitie in me to requite, compared with the great chere I receiued, might happely make me refraine,  
which



which is contrarie to your coniecture: Neither was I euer so busied in any waighty affaires, which I accompsed not as lost time, in respect of the exercise I alwayes found in your companie, which maketh me thinke y your latter objection proceeded rather to conuince me for a truant, then to manifest a truth.

As for the Quaitles you promise me, I can be content with base, and for the questions thy must be easie, else shall I not aunswere them, for my wit will shew wpyth what grosse diet I haue bene brought vp: so that conferring my rude replies with my base birth, you will thinke that meane cheere will serue mee, and reasonable questions deceiue mee, so that I shall neither finde fault for my repast, nor fauour for my reasons. Philautus in deed taketh as much delight in good companie, as in good cates, who shall answere for himselfe: with that Philautus sayd.

Truely Camilla, where I thinke my selfe welcome, I loue to be bolde, and when my stomacke is filled, I care for no meate: so that I hope you will not blame me, if I come often and cate little.

I doe not blame you by my faith quoth Camilla, you mistake me, for the oftner you come, the better welcome, and the lesse you cate, the more is saued.

Much talke passed, which being onely as it were a repetition of former thinges, I omit as superfluous: but this I must note, that Camilla earnestly desired Surius to be acquainted with Euphues, who very willingly accomplished hir request, desiring Euphues for the good report he had heard of him, that he would be as bolde with him, as with any one in England, Euphues humbly shewing his duetie, promised also as occasion shoulde serue, to trye him.

It now grew toward Supper time, when the Table being couered, and the meate serued in, Ladie Flauia placed Surius ouer against Camilla, and Philautus next mistress Fraunces, she tooke Euphues and the rest, and placed them

## Euphues and his England.

them in such order as she thought best. What chiere they had I know not, what talke they vsed I heard not : but supper being ended, they sate still, the Ladie Flauia speaking as followeth.

*Flauia*

Gentlemen and Gentlewomen, these Lenten eueninges be long, and a shame it were to goe to bed : colde they are, and therefore follie it were to walke abroad : to plaie at Cardes is common, at Chestes tedious, at Dice vnseemely, with Christinas games vntimely. In my opinion therefore, to passe away these long nightes, I would haue some pastime that might be pleasaunt, but not vnprofitable: rare, but not without reasoning: so shall we all account the euening well spent, be it neuer so long: which otherwise would be tedious, were it neuer so short.

Surius the best in the companie, and therefore best worthy to answere : and the wisest, and therefore best able, replied in this manner.

*and*

Good Madame, you haue preuented my request with your owne, for as the case now standeth, there canne be nothing either more agreeable to my humour, or these Gentlewomens desires, to vse some discourse, as well to renewe olde traditions, which haue ben heretofore vsed, as to increase friendship, which hath bene by the meanes of certaine odde persons defaced. Euerie one gaue his consent with Surius, yelding the choice of that nightes pastime, to the discretion of the Ladie Flauia, who thus proposed her minde.

*Flauia*

Your taske Surius shall be to dispute with Camilla, and chuse your owne argument : Philautus shall argue with Mistresse Fraunces, Martius with my selfe. And all hauing finished their discourses, Euphues shall be as Iudge, who hath done best, & whatsoener he shall allot either for reward, to y<sup>e</sup> worthiest, or for penance to y<sup>e</sup> worst: shall be presently accomplished. This liked they all exceedingly. And thus

Surius

Surius with a good grace & pleasant speech, began to enter the lists with Camilla.

**F**Aire Lady, you know I flatter not, I haue read y<sup>e</sup> the king of an Aspe were incurable, had not nature giuen them dimme eies, and the beauty of a woman no lesse infectious, had not nature bestowed vpon the gentle hearts, which maketh me ground my reason vpon this common place, y<sup>e</sup> beautifull women are euer mercifull, if mercifull, vertuous, if vertuous, constaunt, if constaunt, though no more then Goddesses, yet no lesse then Saintes, all these things graunted, I vze my question without condition.

If Camilla, one wounded with your beautie (so vnder that name I comprehend all other vertues) should sue to open his affection, serue to try it, & diue you to so narrow a point, that were you neuer so incredulous, he shoulde proue it, yea, so farre to bee from suspition of deceit, that you woulde confesse hee were cleere from distrust, what aunswere would you make, if you gaue your consent, or what excuse if you denie your curtesie.

Camilla, who desiring nothing more then to be questioning with Surius, with a modest countenaunce, yet somewhat bashfull (which added more commendation to her speech then disgrace) replied in this manner.

**T**Hough there be no cause noble Gentleman, to suspect an iniurie, where a good turne hath bene receiued, yet is it wisdome to be carfull what answer were be made, where the question is difficult. I haue heard y<sup>e</sup> the Toxteise in India, when the Sun shineth, & swimmeth about the water with her backe, & being delighted with the faire weather, forgetteth her selfe, vntill the heate of the Sunne so harden her shell, that she cannot sinke when she woulde, whereby she is caught. And so may it fare with me, that in this good companie, displaying my minde, hauing more regard to my delight in talking, then to the eares of the hearers, I forget what I speake, and so be taken in some



## *Euphues and his England.*

thing, I would not vtter, which happely the itching eares of young Gentlemen would so canuas, & when I would call it in, I cannot, and so be caught with the Tortoise, when I would not.

Therefore if any thing be spoken either vnwares or vnjustly, I am to craue pardon for both: hauing but a weake memoꝛye, and a woyle wit, which you cannot denie me, for that we saye, women are to be boꝛne withall, if they offend against their wills, and not much to be blamed if they tripe with their wills, the one proceeding of forgetfulness, the other of theyꝝ naturall weaknesse, but to the matter.

**I**f my beautie (which God knowes how simple it is) should intangle any with desire, then should I thus thinke, that either he were inflamed with lust, rather then loue (for that he is moued by my countenance, not enquiring of my conditions,) or else that I gaue some occasion of lightnesse, because he gathereth a hope to speede, where he neuer had the hart to speake. But if at the last I should perceiue that his faith were tried like gold in the fire, that his affection proceeded from a minde to please, not from a mouth to delude, then wold I either answeare his loue with liking, or weane him from it by reason. For I hope sir you will not think this, but y there should be in a woman as well a tongue to denie, as in a man to desire, that as men haue reason to like for beautie, where they loue, so women haue wit to refuse for sundꝛe causes, where they loue not.

Otherwise were we bound to such an inconuenience, that whosoever serued vs, we shoulde answer his sute, when in euerie respect we mislike his conditions, so that Nature might bee sayd to frame vs for other humours, not for our owne appetite. Wherein to some wee shoulde be thought verie curteous, but to the most scarce honest. For mine owne part, if there be any thing in me to be liked

## *Euphues and his England.*

94

liked of any, I thinke it reason to bestowe on such a one, as hath also somewhat to content me, so y<sup>e</sup> where I know my selfe loued, and do loue againe, I would vpon iust triall of his constancie, take him. Surius without any stop or long pause, replied presently.

**L**adie if the Tortoise you speake of in India, were as cunning in swimming, as you are in speaking, hee would neither feare the heat of the Sun, nor the gin of y<sup>e</sup> Fisher. But that excuse was brought in, rather to shew what you could saye, then to craue pardon, for that you haue sayd. But to your aun<sup>t</sup> were.

What your beautie is, I will not heere dispute, least either your modest eares should glowe to heare your owne praises, or my smooth tongue trippe in being curious to your perfection, so y<sup>e</sup> what I cannot commend sufficiently, I will not cease continually to meruaile at. You wander in one thing out of the waie, wher you say, that many are inflamed with the countenance, not inquiring of the conditions, when this position was before grounded, that there was none beautifull, but she was also mercifull, & so drawing by the face of her beautie, all other morrall vertues, for as one thing being touched with the Loadstone, draweth another, & that his fellows, till it come to a chaine, so a Ladie indued with beautie, pulleth on curtesie, curtesie, mercie, & one vertue links it selfe to another, untill there be a rare perfection.

Besides, touching your owne lightnesse, you must not imagine that loue breedeth in the heart of man by your looks, but by his owne eies, neither by your wordes when you speake wittily, but by his own eares, which conceiue aptly. So that were you dumbe and could not speake, or blinde and could not see, yet should you be beloued, which argueth plainly, that the eie of the man is the arrowe, the beautie of the woman, the white, which shotteth not, but receiueth, being the patient, not the agent: vpon triall

## *Euphues and his England.*

you confesse you would trust, but what triall you require you conceale, which maketh mee suspect, that eyther you would haue a triall without meane, or without ende, eyther not to be sustained being impossible, or not to be finished, being infinit. Wherein you would haue one run in a circle, where there is no way out, or build in the ayre, where there is no meanes hold.

This triall Camilla, must be sifted to narrower points, least in seeking to trie your louer like a Jenet, you tire him like a Jade.

When you require this libertie (which truely I cannot denie you) that you may haue the choice, as wel to refuse, as the man hath to offer, requiring by that reason some qualities in the person you would bestow your loue on: yet craftely hiding what properties either please you best, or like women well: wherein againe you moue a doubt, whether personage, or wealth, or wit, or all, are to be required, so that what with the close triall of his faith, and y<sup>e</sup> subtile wishing of his qualities, you make either your louer so holy, that for faith he must be made all of truth, or so exquisite, y<sup>e</sup> for shape he must be framed in Ware: which if it be your opinion, the beautie you haue will be withered before you be wedded, & your lovers good olde Gentlemen before they be speeders.

Camilla not permitting Surius to leape ouer y<sup>e</sup> hedge, which she set for to keepe him in, with a smiling countenance shaped him this answer.

*camilla*  
If your position be graunted, y<sup>e</sup> where beautie is, there is also vertue, then might you adde, that where a fayre flower is ther is also a sweet sauour, which how repugnant it is to our common experience, there is none but knoweth, and how contrarie the other is to truth, there is none but seeth. Why then doe you not set downe this for a rule, which is as agreeable to reason, y<sup>e</sup> Rhodope being beautifull (if a good complexion and faire sauour be feared  
med



med beautie) was also vertuous: that Lais excelling, was also honest: that Phrine surpassing them both in beautie, was also curteous: But it is a reason among your philosophes, that the disposition of the minde, followeth y<sup>e</sup> composition of y<sup>e</sup> body: how true in arguing it may be I know not, how false in triall it is, who knoweth not?

Beautie, though it be amiable, worketh many things contrarie to her faire shewe, not vnlike vnto siluer, which being white draweth blacke lines, or resembling the fall trees in Ida, which allured many to rest in them vnder their shadow, and then infected them with their sent.

Now, whereas you set downe, that Loue commeth not from the eyes of the woman, but from the glaunces of the man (vnder correction be it spoken) it is as farre from the trueth, as the head from the toe. For were a Ladye blinde, in what can she be beautifull? If dumbe, in what manifest her wit: when as the eye hath euer ben thought the Pearle of the face, and the tongue the Ambassado<sup>r</sup> of the heart. If there were such a Ladie in this companye Surius, that should winke with both her eyes, when you would haue her see your amorous looks, or be no blab of her tongue, when you would haue her answere to your questions, I cannot thinke, that either her vertuous conditions, or her white and red complexion, could moue you to loue.

Although this might somewhat procure your liking, that doing what you list, she wil not see it, and speaking what you would, she will not vtter it: two notable vertues, and rare in our sex, patience, and silence.

But why talke I about Ladies that haue no eyes, when there is no man that will loue them, if he himselfe haue eyes. More reson there is to wooe one that is dumbe, for that she cannot deny your sute: and yet hauing eares to heare, she may as well giue an answere with a signe, as a sentence. But to the purpose.

Loue commeth not from him that loueth, but from the

Wb. iij.

partie

## Euphues and his England.

partie loued, els must he take his loue vpon no cause, and then it is lust, or thinke himselfe the cause, and then it is no loue. When must you conclude this, if there be not in women the occasion, they are fooles to trust men & praise them, if the cause be in them, then are not men wise to arrogate it to themselves.

It is the eye of the woman that is made of Adamant, the heart of the man that is framed of yron, and I cannot thinke you will say & the vertue attractive is in the yron which is drawen by force, but in the Adamant that searcheth it perforce. And this is the reason, that many men haue ben intangled against their wills with loue, & kept in it with their wills.

You knowe Sarius that the fire is in the Flint that is stricken, not in the Steele that striketh, the light in the Sun that lendeth, not in the Moone that borroweth, the loue in the woman that is serued, not in the man that sueth.

The similitude you brought in of the arrow, flew no- thing right to beantie, wherefore I must shote that shaft at your owne best. For if the eye of man be the arrowe, & beantie the white (a faire marke for him that draweth in Cupids bow) then must it necessarily insue, that the archer desireth with an aime to hit the white, not the white the arrow, that the marke allureth the Archer, not the shoter the marke, and therefore is Venus sayd in one eye to haue two apples, which is commonly applyed to those & witch with the eyes, not those that wooe with their eyes.

Touching triall, I am neither so foolish to desire things impossible, nor so forward to request that which hath no ende: But wordes shall neuer make me beleue without works, least in following a faire shadow I lose the firme substance, and in one word set downe the onely triall that a Ladie requireth of her louer; it is this, that he perfoyme as much as he sware, that euery oath be a deede, euery gloase a Gospel, promising nothing in his talke, that he perfoyme not in his triall.

The

The qualities that are required of the minde are good conditions: as tempozance, not to excede in diet: chastitie, not to sin in desire: constancie, not to couet chaunge: wit to delight, wisdom to instruct, mirth to please without offence, and modestie to gouerne without precisenes.

Concerning the bodie, as there is no Gentlewoman so curious to haue him in print, so is ther. no one so carelesse to haue him a wretch, onely his right shape to shew him aman, his Christendome to proue his faith, indifferent wealth to maintaine his familie, expecting all things necessarie., nothing superfluous. And to conclude with you Surius, vnlesse I might haue such a one, I had as leaue be buried as married, wishing rather to haue no beautie and die a chaste virgin, then no ioy and liue a cursed wife. Surius as one daunted hauing little to ans were, yet delighted to heare her speake, with a short speach offered these words.

Perceiue Camilla, that be your cloath neuer so badde, it will take some colour, and your cause neuer so false, it will beare some shew of probabilitie: wherein you manifest the right nature of a woman, who hauing no way to winne, thinketh to ouercome with wordes. This I gather by your aunl were, that beautie maye haue faire leanes & soule fruit, that all that are not amiable are not honest, that loue proceedeth of the womans perfection, and the mans follies, that the triall looked for, is to perfoyme whatsoeuer they promise, that in minde he be vertuous, in bodie comely: such a husband in my opinion, is to be wished for, but not looked for. Take heede Camilla, that seeking all the Wood for a straight sticke, you chose not at the last a crooked staffe: or describing a good counsell to others, thou thy selfe follow not the worst: much like to Cato, who selling the best Wine to others, dranke himselfe the lees.

Truly quoth Camilla, my wooll was blacke, and there-  
fore



## *Euphues and his England.*

fore it could take no other colour, and my cause good, and therefore admitteth no tauill: as for the rules I set downe of loue, they were not coyned of me, but learned: & being so true beleued. If my fortune be so ill, that serching for a wand, I gather a camocke, or selling wine to other, I drink vineger my selfe, I must be content, y of the worst poore helpe patience: which by so much the more is to bee bozne, by how much the more it is perforce.

*Flavia*

As Surlus was speaking, the Ladye Flavia preuented him saying: it is time y you breake off your speach, least we haue nothing to speake, for should you wade any farther, you would both waste the night, and leaue vs no time, and take our reasons, and leaue vs no matter: that euery one therefore may say somewhat, we command you to cease: that you haue both said so well, we giue you thanks. Thus letting Surlus and Camilla to whisper by themselues (whose talke we will not heare) the Ladie began in this manner to græte Martius.

While she sae Martius, that where young folkes are, they treat of loue, when Souldiers meet, they confer of war, Painters of their colours, Musitions of their crochets, & euerie one talketh of that most he liketh best. Which seeing it is so, it behoueth vs that haue more yerres to haue more wisdom, not to measure our talke by the affections wee haue had, but by those we should haue.

In this therefore I would know thy minde, whether it be conuenient for women to haunt such places where Gentlemen are, or for men to haue accesse to Gentlewomen, which me thinketh in reason cannot be tollerable, knowing, that ther is nothing more pernicious to either, than loue, and that loue breedeth by nothing sooner than looks. They that feare water will come nere no welles, they that stand in dread of burning, flye from the fire: & ought not they that wold not be intangled with desire, to refraine companie? If loue haue the pangs which y passionate set downe, why do they not abstain from the cause?

if it be pleasant, why doe they dispraise it.

We shun the place of pestilence for feare of infection, the cies of Catherisines because of diseases, the sight of the Basiliske, for dread of death, and shall we not eschew the companie of them that may intrappe vs in loue, which is more bitter then any destruction.

If we flie thæues that steale our goods, shall we followe murtherers that cutte our throates? If we bee heedie to come where Waspes be, least we bee stung, shall we hazard to runne where Cupid is, where we shall bee stifeled? Cruely Martius in my opinion there is nothing either more repugnaunt to reason, or abhorring from Nature, then to seeke that wee shoulde shunne, leauing the cleere streame to drinke of the muddie Dytych, or in the extremitie of heat to lie in the parching Sunne, when wee maye sleepe in the colde shadowe, or being free from fancie, to seeke after Loue, which is as much as to coole a hotte Luer with strong Wine, or to cure a weake stomacke with rawe flesh. In this I would heare thy sentence, induced the rather to this discourse, for that Surius and Camilla haue begun it, then that I like it: Loue in me hath neither power to commaunde, nor perswasion to intreate. Which howe idle a thing it is, and how pestilent to youth, I partly knowe, & you I am sure can gesse.

Martius not very young to discourse of these matters, yet desirous to vtter his mind, whether it were to flatter Surius in his will, or to make triall of the Ladies wit; began thus to frame his answeere.

**M**Adame, there is in Chio the Image of Diana, which to those that enter some sharpe and solwe, but resorting after they suites made, looketh with a merrie and pleasaunt countenance. And it maye be, that at the enterance of my discourse ye will bende your browes as one displeased, but hearing my purpose, bee

Ec.

De.

## *Euphues and his England.*

delighted and satisfied.

The question you moue is, whether it be requisite that Gentlemen and Gentlewomen shoulde meete. Truly among louers it is conuenient to augment desire, amongst those that are firme, necessarie to maine, taine societie. For to take awaie all meeting for feare of loue, were to kindle amongst all the fire of hate. There is greater daunger madame by absence, which breedeth melancholy, then by presence, which ingendereth affection.

If the sight be so perillous that the companie shoulde be barred, why then admit you those to see banquettes, that maye thereby surfet, or suffer them to eate theyr meate by a Candle that haue sore eyes? To be separated from one I loue, woulde make me more constaunt, and to keepe companie with her I loue not, woulde not kindle desire. Loue commeth as well in at the eares, by the report of good conditions, as in at the eyes by the amiable countenance, which is the cause that diuers haue loued those they neuer sawe, and seene those they neuer loued.

You alleage that those that feare drowning, come nere no Welles, nor they that dreade burning, nere no Fire. Why then let them stande in doubt also to wash their handes in a shallowe brooke, for that Serapus falling into a channell, was drowned: and let him that is colde, neuer warme his handes, for that a sparke fell into the eyes of Actina, whereof she died. Let none come into the companie of women, for that diuerse haue bene allured to loue, and being refused, haue vsed violence to themselves.

Let this be set downe for a lawe, that none walke abroad in the day, but men, least meeting a beautifull woman, he fall in loue and lose his libertie.

I thinke Madame you will not be so precise, to cut off all conference, because loue commeth by often communication.



munication, which if you doe, let vs all now presently depart, least in seeing the beautie which dazeleth our eies, and hearing the wis domes which tickleth our eares, wee be inflamed with loue.

But you shall neuer beate the Flye from the Candle, though she burne, nor the Quaille from the Hemlocke, though it be poison, nor the louer from the companie of his Ladie, though it be perillous.

It falleth out sundry times that companie is the cause to shake off loue, working the effects of the root Rubarbe, which being full of cholar, purgeth cholar, or of the Scorpions sting, which being full of poison, is a remedie for poison.

But this I conclude, that to barre one that is in loue of the companie of his Ladie, maketh him rather mad then mortified, for him to refraine that neuer knewe done, is either to suspect him of folly without cause, or the next way for him to fall into folly when he knoweth the cause.

A Louer is like the hearbe Helitropium, which alwayes inclineth to that place where the Sunne shineth, and being depriued of the Sunne, dyeth. For as Lunaris Hearbe as long as the Moone waxeth, bringeth forth leaues, and in the waning shaketh them off: so a Louer whilest he is in the companie of his Lady, where all ioyes increase, uttereth many pleasaunt conceites, but bannished from the sight of his Distresse, where all mirth decreaseth, either liueth in melancholy, or dieth with desperation.

The Ladie Flauia speaking in his case, proceeded in this manner.

**T**ruely Martius, I had not thought that as yet your Coltes tooth sticke in your mouth, or that so olde a frelwant in loue, coulde hetherto remember his lesson. You seeme not to inferre that it is requisite they shoulde

## *Euphues and his England.*

meate, but being in loue, that is conuenient, leaſt falling into a madde mode, they pine in their owne pexuifhneſſe. Why then let it followe, that the Drunkard which ſurſetteth with wine, be alwaies quaffing, becauſe he liketh it, or the Epicure which glutteth himſelfe with meate, be euer eating, for that it contenteth him, not ſeeking at any time the meanes to redreſſe their vices, but to renewe them. But it ſareth with the loue as it doth with him that powreth in much Wine, who is euer more thirſtie, then he that drinketh moderatelye, for hauing once taſted the delights of loue, he deſireth moſt the thing that hurteth him moſt, not laying a plaifter to the wound, but a corraſiue.

I am of this minde, that if it be dangerous to laye Flare to the fire, Salt to the eyes, Sulphure to the noſe, that then it cannot be but perillous to let one loue come in the preſence of the other. For Surius ouer-hearing the Ladie, and ſeeing her ſo earneſt, although he were more earneſt in his ſuite to Camilla, cutte her off with theſe wordes.

*rim*  
**G**ODD Madame giue me leaue either to departe, or to ſpeake, for in truth you gall mee more with theſe tearmes then you wiſt, in ſeeming to inueigh ſo bitterly againſt the meeting of louers, which is the onely Parroiſe of loue, and though I doubt not but that Martius is ſufficiently armed to auiſt were you, yet woulde I not haue thoſe reaſons refelled, which I loath to haue repeated. It maye be you vtter them not of mallice you beare to loue, but onely to moue controuerſie where there is no queſtion: For if you enuie to haue louers meet; why did you graunt vs, if allowe it, why ſeeke you to ſeparate vs?

The good Ladie coulde not refraine from laughter, when ſhe ſawe Surius ſo angric, who in the middelt of his ſworne tale was troubled with hers, whome ſhe thus againe

again answered.

I crie you mercie gentleman, I had not thought to haue caught you, when I fished for another: but I perceiue now, y<sup>e</sup> with one beane it is easie to get two Pigeons, & with one bait to haue diuers bits. I see that others may gesse where the shew wryngs besides him that weares it.

Madame quoth Surlus, you haue caught a Frog, if I be not deceiued, and therfore as good it were not to hurt him, as not to eate him: but if all this while you angled to haue a bit at a louer, you should haue vsed no bitter medicines, but pleasaunt baites.

I cannot tell answered Flauia, whether my bait were bitter or not, but sure I am I haue the fish by the gill, that doth me good.

Camilla not thinking to be silent, put in her spoke as she thought into the best wheele saying.

**L**adie, your cunning maye deceiue you in fishing with an Angle, therefore to catch him you would haue, you were best to vse a Pette. A Pette quoth Flauia, I need none, for my fish playeth in a net alreadie: with that Surlus began to winch, replying immediately. So doth many a fish good Ladie that slippeth out, when the Fisher thinketh him fast in, and it may be, that either your net is too weake to holde him, or your hande too wet. A wet hand quoth Flauia, will holde a dead Herring: I quoth Surlus, but Celes are no Herrings: but Louers are, said Flauia.

Surlus not willing to haue the grasse mowen where of he meant to make his haye, began thus to conclude.

**G**ood Ladie leaue off fishing for this time, and though it be Lent, rather break a statute which is but penall, then sew a pond that maie be perpetuall.

I am content quoth Flauia, rather to fast for once, than  
Ec. iij. to



## *Euphues and his England.*

to want a pleasure for euer : yet Surius betwixt vs two, I will at large proue, that there is nothing in loue more venemous than mating which filleth the mynde with griefe, and the body with diseases, for hauing the one, hee cannot faile of the other. But now Philautus and Pæce Frauncis, since I am cut off, begin you, but be shorte, because the time is short, and that I was more short than I would.

Frauncis, who was euer of wit quicke, & of nature pleasant, seeing Philautus all this while to be in his damps, began thus to play with him.

*un-6*  
**G**entleman, either you are musing who shall be your second wife, or who shall father your first childe, : els would you not all this while hang your head, neither attending to the discourses that you haue heard, nor regarding the companye you are in, or it maye bee (which of both coniectures is likeliest) that hearing so much talke of loue, you are either diuened to the remembraunce of the Italian Ladies which once you serued, or els to the service of those in England, which you haue since your comming seene : For as Andromache, whensoever shee saue the Tombe of Hector, could not refrain from weeping, or as Laodamia could neuer beholde the picture of Protefilaus in war, but she alwaies fainted : so Louers whensoever they view the Image of their Ladies, though not y same substance, yet the similitude in shadow, they are so benumbed in their ioynts, and so bereft of their wits, that they haue neither the power to moue their bodies to shew life, nor their tongues to make answer, so that I thinking, that with your other senses you had also lost your smelling, thought rather to be a Thorne, whose pryncnt might make you feelee somewhat, than a violet, whose sauour could cause you to smell nothing.

Philautus seeing this Gentlewoman, so pleasantly disposed, replied in this manner,

Gentle:

## Euphues and his England.

100

Gentlewoman, to studie for a second wife, before I know my first, were to resemble the good huswife in Naples, who tooke thought to bring forth hir Chickens, before she had Hennes to laye Egges: and to muse who should father my first child, were to doubt when the Cow is mine, who should owe the Calfe. But I will neither be so hazzie to beate my braines about two wiues, before I know where to get one, nor so iealous to mistrust hir fidelitie when I haue one. Touching the view of Ladies, or the remembraunce of my loue, mee thinketh it should rather sharp the poynt in me, than abate the edge. My senses are not lost, though my labour be: & therefore my good Violet pricke him not forward with sharpnesse, whom thou shouldest rather comfort with saucours. But to put you out of doubt, that my wits were not all this while a wool-gathering, I was debating with my selfe, whether in loue it were better to be constant betwraying all the counsailes, or secret being ready euery hower to flinch: and so many reasons came to confirme eyther, that I could not be resolued in any. To be constaunt, what thing more requisite in lone, when it shal alwaies be greene like the Iule, though the Sunne parch it, that shal euer be hard like the true Diamond, though y hammer beat it: that shal groweth with the good vine, though the knife cutte it. Constancie is lyke vnto the Storke, who wheresoeuer she flye, cometh into no Peaske, but her owne, or the Lapwing, whom nothing can driue from her young ones, but death: But to reueale the secrettes of Loue, the counsailes, the conclusions: what greater despite to his Ladie, or more shamefull discreditte to himselfe canne be imagined, when there shall no Letter passe, but it shall bee disclosed: no talke vttered, but it shall be againe repeated: nothing done, but it shall be reuealed. Which when I considered, mee thought it better to haue one that shoulde bee secrete, though hee

*Wicks*  
*in, or out*  
*be more*  
*in lone*

sickle,

## *Euphues and his England.*

fickle, than a blabbe though constant. For what is there in the world that more delighteth a Louer than secrecie, which is voyde of feare, without suspition, free from enuie: the onely hope a woman hath to build both her honour and honestie vpon.

The tongue of a louer should be like the point in the Diall, which though it goe, none can see it going, or a young tree, which though it growe, none can perceiue it growing, hauing alwaies the stone in their mouth, which the Cranes vse, when they flye ouer Mountaines, least they make a noyse: but to be silent, and lightly to esteeme of his Ladie, to shake her of though he be secret, to change for euery thing, though he betray nothing, is the onely thing that cutteth the hart in peces of a true & constant louer: which deeply waying with my selfe, I preferred him that would neuer remoue, though he reueale all: before him that wold conceale all, and euer be sliding: thus waisting too and fro, I appeale to you my good Violet, whether in loue be more required, secrecie or constancie.

Frauncis with her accustomed boldnesse, yet modestie, replied as followeth.

*Frauncis*  
Gentleman, if I should aske you whether in the making of a good sword, yron were more to be required or Steele, sure I am you would aunswere, that both were necessarie. Or if I shuld be so curious, to demandaunt whether in a tale tolde to your Ladies disposition or mention most conuenient, I cannot think but you wold iudge them both expedient: for as one mettall is to be tempered with another, in fashioning a good blade, least eyther being all of Steele it quickly break, or all of yron, it neuer cut: so fareth it in speech, which if it be not seasoned as well with witte to moue deliyght, as with Arte to manifest cunning there is no eloquence: and in no other manner standeth it with Loue, for to be secret and not constant,



## *Euphues and his England.*

101

or constaunt, and not secreete, were to builde a house of moztar without stoness, or a wall of stoness without moztar.

There is no liuely picture drawen with one colour, no curious Image wrought with one toole, no perfecte Musicke played with one string, and wouldest thou haue loue the patterne of eternitie, coloured either with constancie alone, or onely secrecie?

There must in euery triangle be thre lines, the first beginneth, the second augmenteth, the third concludeth it a figure. So in loue thre vertues, affection which draweth the heart, secrecie, which increaseth the hope, constancie, which finisheth the worke: without any of these lines there can be no triangle, without any of these vertues, no loue.

There is no man that runneth with one legge, no Birde that flyeth with one wing, no Loue that lasteth with one limme. Loue is likened to the Emerald, which cracketh rather than consenteth to any disloyaltie, and can there be anye greater villany, then beeing secreete, not to be constaunt, or beeing constaunt, not to be secret. But it falleth out with those that being constant, and yet full of babble, as it doth with the serpent Iaculus, and the Tisiper, who burst with their own browde, and these are torne with their owne tongues.

It is no question Philautus to aske which is best, when being not ioyned there is neuer a good. If thou make a question where there is no doubt, thou must take an aunswere where there is no reason. Why then also dost thou not enquire, whether it were better for a horse to want his forelegges or his hinder, when hauing not all, he cannot trauaile: why art thou not inquisitiue whether it were more conuenient for the Wrestlers in the games of Olympia, to be without armes, or without fate, or for Trees to want rootes, or lacke toppes, when either is impossible: There is no true louer belauing

Do.

me

## *Euphues and his England.*

me Philautus, sence telleth me so, not tryall that hath not faith, secrecie, and constancie. If thou want eyther, it is lust, no loue, and that thou hast not them all, thy profounde question assureth me: which if thou diddest aske to trie my wit, thou thoughtest me very dull, if thou resolue thy selfe of a doubt, I cannot thinke thee very sharpe.

Philautus y perceiued her to be so sharpe, thought once againe like a whetstone to make her sharper, and in these wordes returned his aunswere.

*681:*

**M**<sup>Y</sup> swēte violet, you are not vnlike vnto those, who hauing gotten the start in a race, thinke none to be nere their heeles, because they be foremost: for hauing the tale in your mouth, you imagine it is all truth, and that none can controll it.

Frauncis, who was not willing to heare him goe forward in so fond an argument, cut him off befoze he shuld come to his conclusion.

*Frauncis*

**G**entleman, the faster you runne after mee, the farther you are from mee: therefore I woulde wish you to take heede, that in seeking to strike at my heeles, you trippe not by your owne. You woulde faine with your wit cast a white vpon blacke, wherein you are not vnlike vnto those, that seeing their shadow very short in the Sunne, thinke to touch their head with their heele, and putting forth their legge are farther from it, than when they stood still. In my opinion it were better to sit on the ground with a little ease, than to rise and fall with great danger.

Philautus being in a maze to what ende this talke should tende, thought that either Camilla had made her priuie to his loue, or that she meant by suspition to intrap him: therefore meaning to leaue his former question and to aunswere her speech, proceeded thus,

*Epistles*

## *Euphues and his England.*

102

*M*istres Frauncis, you resemble in your sayinges the Painter Tamantes, in whose Pictures there was euer, more vnderstoode then painted, for with a glose you seme to shadowe that, which in coulours you will not shewe. It cannot be my Violet, that the faster I runne after you, the farther I shoulde bee from you, vnlesse that eyther you haue winges tyed to your heeles, or I thornes thrust into mine. The last Dogges oftentimes catcheth the Hare, though the fleetest tourne him, the slowe Snaille climbeth the Towre at last, though the swift Swallowe mount it: the lasiest winneth the goale sometimes, though the lightest be nere it. In hunting I had as lief stande at the receite, as at the losing, in running rather endure long with an easie amble, then leaue off being out of winde, with a swift galloppe: Especially when I runne as Hippomanes did with Atlanta, who was last in the course, but first at the crowne: So that I gesse, that women eyther are easie to be out-tripped, or willing.

I take not to trippe at you, because I might so hinder you, and hurt my selfe: for in letting your course by striking at your short heeles, you wold when I shuld craue pardon, shew me an high instep.

As for my shadowe, I neuer goe about to reach it, but when the Sunne is at the highest, for then is my shadow at the shortest, so that it is not difficulte to touche my heade with my heele, when it lyeth almoste vnder my heele.

You say it is better to sit still, then to arise and fall, and I saye, hee that neuer climbeth for feare of falling, is like vnto him that neuer dzinketh for feare of surfetting.

If you thinke the grounde eyther so slipperye whereon I runne, that I must nedes fall, or my fete so chill, that I must nedes soulder, it may bee I will chaunge my course hereafter, but I meane to ende it now:

*Ed. ii.*

for



## *Euphues and his England.*

for I had rather fall out of a low window to the ground,  
than hang in the middle way by a byer.

Frauncis who tooke no little pleasure to heare Philautus talke, began to come on roundly in these tearmes,

*Frauncis*

**I**s a signe Gentleman, that your footemanshippe is  
better than your stomacke, for whatsoeuer you saye,  
mee thinketh you had rather be helde in a slippe, than  
let slippe, wherein you resemble the Grayhounde, that  
seeing his game, leapeth vpon him that holdeth him,  
not running after that shee is helde for: or the Hawke  
which being cast off at a Partridge, taketh a stande to  
prune her feathers, when shee should take her flight. For  
it seemeth you beare good will to the game you cannot  
playe at, or will not, or dare not, wherein you imitate the  
Cat that leaueth the Mouse to followe the Milkepan: for  
I perceiue that you let the Hare go by to hunt the Wad-  
ger.

Philautus astonied at this speech, knewe not which  
way to frame his aunswere, thinking now that she per-  
ceiued his tale to be addrested to her, though his loue wer  
fixed on Camilla: but to rid her of suspition, though loth  
that Camilla should couceiue any inckling, he played fast  
and loose in this manner.

**G**entlewoman, you mistake me very much, for I haue  
bene better taught than fedde, and therefore I knowe  
how to follow my game, if it be for my gaine: For were  
there two Hares to runne at, I woulde indeauour not to  
catche the first that I followed, but the last that I star-  
ted: yet so, as the first shoulde not scape, nor the last bee  
taught.

You speake contraries, quoth Frauncis, and you will  
worke wonders, but take heede your cunning in hunting,  
make you not to lose both.

Both said Philautus, why I seeke but for one, and yet  
of

Of two, quoth Frauncis, you cannot tell which to followe, one runneth so fast, you will neuer catch her: the other is so at the squat, you can neuer finde her.

The Ladie Flauia, whether desirous to sleepe, or loath these iesses should be too broad, as Moderator, commanding them both to silence, willing Euphues as vniuer in these matters, briefly to speake his minde. Camilla and Surius are yet talking: Frauncis and Philautus are not idle, yet all attentine to heare Euphues, as wel for the expectation they had of his wit, as to know the drift of their discourses: who thus began the conclusion of all their speeches.

**I**t was a lawe among the Persians, that the Musiti-  
on should not iudge the Painter, nor anie one med-  
dle in that handie craft wherein he was not expert: which  
maketh me meruaile, good Madame, that you should ap-  
point him to be an vniuer in Loue, who neuer yet had  
skill in his lawes. For although I seemed to consent by  
my silence, before I knewe the Argument whereof you  
would dispute, yet hearing nothing but reasons for loue,  
I must either call backe my promise, or call in your dis-  
courses: and better it were in my opinion, not to haue  
your reasons concluded, then to haue them confuted. But  
sure I am, that neither a good excuse will serue, wher au-  
thoritie is rigorous, nor a bad one be heard, wher necessi-  
tie compelleth. But least I be longer in breaking a web,  
than the Spider is in weuing it, your pardons obtained,  
if I offend in sharpnesse, and your patience graunted, if  
molest in length, I thus begin to conclude against you al,  
not as one singular in his owne conceit, but to be tryed  
by your gentle constructions.

**S**urius beginneth with loue, which proceedeth by beau-  
tie (vnder the which he comprehendeth al other ver-  
tues). Ladie Flauia moueth a question, whether the mee-  
ting

## *Euphues and his England.*

ting of louers be tollerable . Philantus commeth in with two bꝛunches in his hande , as though there were no more leanes of that treꝛ, al king whether constancie oꝛ se-  
crecie be most to be required : great holde there hath ben who should pꝛoue his loue best, when in my opinion there is none good . But such is the vanitie of youth, that it thinketh nothing woꝛthy either of commendation oꝛ con-  
ference, but onely Loue, whereof they sow much, & reape little, wherein they spend all, and gaine nothing, where-  
by they runne into daunger befoꝛe they wist, and repent their desires befoꝛe they woulde . I doe not discommend honest affection, which is grounded vpon vertue, as the  
meane, but disordinate fancie , which is builded vpon lust, as an extremitie: and lust I must tearme that, which is begun in an houre, and ended in a minute : the com-  
mon loue in this our age, where Ladies are courted foꝛ beautie, not foꝛ vertue, men loued foꝛ pꝛoportioꝛ in body, not foꝛ pꝛefectioꝛ in minde.

It fareth wyth Louers, as with those that dꝛinke of the riuer Iellus in Phrigia, whereof sipping moderatelye, is a medicine, but s willing with excelle, it bꝛædeth mad-  
nesse.

Lycurgus set it dolone foꝛ a law, that where men were commonly dꝛonken, the Vines should be destroyed, and I am of that minde, that where youth are giuen to loue, the meanes should be remoued. Foꝛ as the earth where-  
in the Mines of siluer and gold are hidden, is profitable foꝛ no other thing but mettalls: so the heart whercoꝛ loue is harboured, receiueth no other seede but affection . Lo-  
uers seeke not those things which are most profitable, but most pleasaunt, resembling those that make Garlandes, who chosse the fayrest flowers not the wholesomest , and  
beeing once intangled with desire, they alwayes haue the disease, not vnlyke vnto the Goate, who is neuer wyth-  
out an Ague : then beeing once in, they followe the note of the Pightingale, which is said with continuall stray-  
ning



thing to sing, to perish in her sweete layes, as they doe in their sugred lines: where it is possible either to eate or drinke, or walke, but he shall heare some question of loue: insomuch that loue is become so common, that there is no artificer of so base a craft, no clowne so simple, no beggar so poore, but either talketh of loue, or liueth in loue, when they neither know the meanes to come by it, nor the wisdom to encrease it: and what can be the cause of these louing woymes, but onely idlenesse.

But to set downe as a moderatoꝝ the true perfection of loue, not like as an enimie to talk of y<sup>e</sup> infection (which is neither the parte of my office, nor pleasaunt to your eares): this is my iudgement.

True & vertuous loue is to be grounded vpon Time, Reason, Faour, and Vertue. Time to make a triall, not at y<sup>e</sup> first glaunce so to settle his minde, as though he were willing to be caught when he might escape, but so by obseruation and experience to build and augment his desires, that he be not deceiued with beautie, but perswaded with constancie. Reason, that all his doings and proceedings seeme not to flowe from a minde enflamed with lust, but a heart kindeled with loue. Faour, to delight his eyes, which are the first messengers of affection. Vertue, to allure the soule, for the which all things are to be desired.

The arguments of faith in a man, are constancie, not to be remoued, secrecie not to vtter, securitie not to mistrust, credulity to beleue: in a woman patience to indure, iealousie to suspect, liberalitie to bestow, seruencie, faythfulnesse, one of the which branches, if either y<sup>e</sup> man want, or the woman, it may be a liking betwene them, for the time, but no loue to continue for euer.

Touching Surius his question, whether loue come from the man or the woman, it is manifest that it beginneth in both, else can it not end in both.

To the Ladie Flauias demaund concerning companie,  
it

## *Euphues and his England.*

it is requisite, they should meete, and though they be hindered by diuers meanes, yet it is impossible but that they will meete.

Philautus must thus thinke, that constancie without secrecie auaileth little, and secrecie without constancie profiteth lesse.

Thus haue I good Madame, according to my simple skil in loue, set downe my iudgement, which you may at your Ladyships pleasure correct, for he that neuer took Dare in hand, must not thinke scoyne to be taught.

Tell quoth the Ladie, you can saye more if you lyst, but either you feare to offende our eares, or to bewraye your owne follies: one may easily perceiue, that you haue ben of late in the Painters shop, by the coulours y<sup>e</sup> sticke in your coat, but at this time I wil v<sup>r</sup>ge nothing, though I suspect somewhat.

Surius gaue Euphues thanks, allowing his iudgement in the description of loue, especially in this, that he would haue a woman if she were faithfull, to be also iealous, which was as necessarie to be required in them as constancie.

Camilla smiling, saide, that Euphues was deceived, for he would haue said, that men should haue ben iealous, and yet that had ben but superfluous, but they are neuer other wise.

Philautus thinking Camilla to vse such speech to gird him, for that all y<sup>e</sup> night he viewed her with a suspicious eie, and w<sup>r</sup>ed, that iealousie in a man was to be pardoned, because there is no difference in the looke of a louer, that can distinguish a iealous eie from a louing.

Frauncis, who thought her parte not to bee the least, said, that in all things Euphues spake Gospel, sauing in that he bound a woman to patience, which was to make them foles.

Thus euerie one gaue his verdict, & so with thanks to the Ladie Flauia, they all took their leaue for that night.

Surius

## *Euphues and his England.*

105

Surius went to his lodging, Euphues and Philautus to theirs, Camilla accompanied with her woman & her waiting maid, departed to her home, whom I meane to bring to her chamber, leauing all the rest to their rest.

Camilla no sooner had entered her Chamber, but shee began in straunge tearmes to vtter this straunge tale, her doore being close shut, and her chamber voided.

**A** Camilla, ah wretched wench Camilla, I perceiue now, that when the Hop groweth high, it must haue a Hole, when the Iuie spreadeth, it cleaueth to the flint, when the Vine riseth, it wreatheth about the Elm, when virgins were in yeeres, they follow that which belongeth to their appetites, loue, loue? Hea loue Camilla, the force wherof thou knowest not, and yet must endure the fury. Where is that precious hearbe Panace, which cureth all diseases? Or that hearbe Nepenthes, that procureth all delights? No, no Camilla, loue is not to be cured by hearbs, which cometh by fancie, neither can plaisters take awaie the griefe which is growen so great by pers wasions. For as the stone Draconites can by no meanes be polished, vnlesse the Lapidary burne it, so the mind of Camilla can by no meanes be cured, except Surius ease it.

I see that loue is not vnlike vnto the stone Pantura, which draweth all other stones be they neuer so heauie, hauing in it the three rootes which they attribute to Musicke, Mirth, Melancholy, Madnesse.

I but Camilla dissemble thy loue, though it shorten thy life, for better it were to die with griefe, then liue with shame. The sponge is full of water, yet is it not sate, the hearbe Adyatton though it be wet, looketh alwaies drie, & a wise louer be she neuer so much tormētēd, behaueth her selfe as though she were not touched. I but fire cannot be hidden in the flaxe without smoke, nor Muske in the bosome without smell, nor loue in the breast without suspition: Why then confesse thy loue to Surius, Camilla

Ce.

who



## *Euphues and his England.*

Who is ready to aske before thou graunt. But it fareth in loue, as it doth with the roote of the Ræde, which being put into the fearne, taketh away all his strength: & likewise the roote of the ferne put to the Ræd, depriueth it of all his force: so the lookes of Surius hauing taken all freedom from the eies of Camilla, it may be the glaunces of Camilla haue bereaued Surius of his libertie, which if it were so, how happy shouldest thou be, & that it is so, why shouldest thou not hope. I but Surius is noble, I but loue regardeth no birth, I but his friends will not consent, I but loue knoweth no kindred, I but he is not willing to loue, nor thou worthe to be wooed, I but loue maketh the proudest to stoupe, and to Court the poorest.

Whilest she was thus debating, one of her Maidens chaunced to knocke, which she hearing, left of that, which all you Gentlewomen would gladly heare, for no doubt she determined to make a long Sermon, had not she bene interrupted. But by the preamble you may gesse to what purpose the drift tended. This I note, that they that are most wise, most vertuous, most beautifull, are not free from the impressions of fancie: For who would haue thought that Camilla who seemed to disdain loue, should so soone be entangled. But as the straightest wands are to be bent when they be small, so the precisest virgins are to be won when they be young. But I will leaue Camilla, w<sup>h</sup> whose loue I haue nothing to meddle, for y<sup>t</sup> it maketh nothing to my matter. And returne we to Euphues, who must play the last part.

**E**Vphues bestowing his time in the Court, beganne to marke diligently the men and their manners, not as one curious to misconster, but desirous to be instructed. Many daies he vsed speech with the Ladies, sundry times with the gentlewomen, with all became so familiar, that he was of all earnestly beloued.

Philautus had taken such a smacke in the good entertain<sup>ment</sup> men of the Ladie Flauia, that he began to looke aske we  
vpon

## *Euphues and his England.*

106

Upon Camilla, dringing out the remembraunce of his olde loue, with the recording of the new. Who nowe but his Violet, who but Mistresse Fraunces, whom if once euerie daie he had not sene, he would haue bene so solen, that no man should haue sene him.

Euphues who watched his friend, demaunded how his leue proceeded with Camilla, vnto whome Philautus gaue no ans were, but a smile, by y<sup>e</sup> which Euphues thought his affection but small. At the last thinking it both contrarie to his oath & his honestie to conceale any thing from Euphues, he confessed y<sup>e</sup> his minde was chaunged from Camilla to Fraunces. Loue quoth Euphues will neuer make thee mad, for it cometh by fits, not like a quotidian, but a tertian. In deede quoth Philautus, if euer I kill my selfe for loue, it shall be with a sigh, not with a sword.

Thus they passed the time many dayes in England, Euphues commonly in the Court to learne fashions, Philautus euer in the countrie to loue Fraunces: so swete a violet to his nose, that he could hardly suffer it to bee an houre from his nose.

But now came the time that Euphues was to trie Philautus truth, for it happened y<sup>e</sup> letters were directed from Athens to London, concerning serious and waightie affaires of his owne, which incited him to hasten his departure, the contents of the which, when he had imparted to Philautus, and requested his companie, his friend was so fast tyed by the eies, that he found thornes in his heele, which Euphues knew to be thoughts in his heart, and by no meanes he could perswade him to goe into Italy, so swete was the verie smoake of England.

Euphues knowing the tide would tarry for no man, & seeing his businesse to require such speede, being for his great preferment, determined sodainly to depart, yet not without taking of his leaue curteously, & giuing thanks to al those which since his comming had vsed him friends-lye: Which that it might be done with one breath,

Cc.y.

he

## *Euphues and his England.*

he desired the merchant, with whom all this while he sojournd, to inuite a great number to dinner, some of great calling, many of good credit, among the which, Surlus as chiefe, the Ladie Flauia, Camilla, and mistresse Fraunces, were not forgotten.

The time being come of meeting, he saluted them all in this manner.

I was neuer more desirous to come into England, then I am loth to depart, such curtesie haue I found, which I looked not for, and such qualities as I could not looke for, which I speake not to flatter anie, when in truth it is knowen to you all. For now the time is come y Euphues must packe from those whom he best loueth, & goe to the Seas, which he hardly brooketh. But I would Fortune had dealt so fauourably with a poore Grecian, y he might haue either bene borne here, or able to liue here, which seeing the one is past and cannot be, the other vnkely, and therefore not easie to be, I must endure the crueltye of the one, and with patience beare the necessitie of the other.

Yet this I earnestly craue of you all, that you will in stead of a recompence accept thanks, and of him that is able to giue nothing, take prayer for payment. What my good minde is to you all, my tongue cannot vtter, what my true meaning is, your hearts cannot conceiue: yet as occasion shal serue, I will shew that I haue not forgotten anie, though I may not requite one. Philautus not wiser then I in this, though bolder, is determined to tarrie behinde, for he saith, that he had as life be burned in England, as married in Italy: so holy doth he think the ground here, or so homely the women there, whome although I woulde gladly haue with mee, yet seeing I cannot, I am most earnestly to request you all, not for my sake, who ought to desire nothing, nor for his sake who is able to deserue little, but for the curtesies sake of England, that you vse him not so well as you haue done, which would make him



## *Euphues and his England.*

107.

him proude, but no worſe than I wiſh him, which will make him pure: for though I ſpeake before his face, you ſhall finde true behinde his backe, that he is yet but war, which muſt be wrought while the water is warme, and yron which being hot is apte either to make a keye or a locke.

It may be Ladies and Gentlewomen all, that though England be not for Euphues to dwell in, yet it is for Euphues to ſend too.

When he had thus ſaid, he could ſcarce ſpeak for weeping, all the companie wer ſorie to ſee him go, ſome promiſed him monie ſome lands, ſome houſes, but he reſuſed them all, telling them, that not the neceſſitie of lack cauſed him to depart, but of importance.

This done, they ſate down all to dinner, but Euphues could not be merrie, for that he ſhould ſo ſone depart: the feaſt being ended, which was very ſumptuous, as Merchants neuer ſpare for coſte, when they haue full coffers, they al hartely tooke their leaues of Euphues, Camilla who liked very wel of his company, taking him by the hand, deſired him that being in Athens, he would not forget his friends in England, and the rather for your ſake quoth ſhe, your friend ſhall be better welcome, yea, and to me for his owne ſake quoth Flauia, whereat Philautus reioyced, and Frauncis was not ſorie, who began a little to liſten to the lure of loue.

Euphues hauing all things in a readineſſe, went immediately toward Douer, whether Philautus alſo accompanied him, yet not forgetting by the way to viſit y good olde father Fidus, whoſe courteſie they receiued at thei comming. Fidus glad to ſee them, made them great chere according to his abilitie, which had it ben leſſe wold haue bene aunc werable to their deſires. Much communication they had of the Court, but Euphues cried quittance, for he ſaid, things that are commonly knowen it wer folly to repeat, and ſecrets it wer againſt mine honeſtie to vtter.

Ec. iij.

The

## *Euphues and his England.*

The next morning they went to Douer, where Euphues being redie to take ship, he first tooke his farewell of Philautus in these words.

*Sup:*

**P**hilautus, the care that I haue had of thee from time to time, hath bene tried by the counsell I haue alwaies giuen thee, which if thou haue forgotten, I mean no more to write in water, if thou remember, imprint it stil. But seeing my departure from thee, is as it were my death, so that I know not whether euer I shall see thee, take this as my last testament of good will.

**B**e humble to thy superiours, gentle to thy equals, to thy inferiours fauourable, enuie not thy betters, iustle not thy fellows, oppresse not the poore.

The stipend that is allowed to maintain thee, vse wisely, be neither prodigall to spend all, nor couetous to keepe all, cut thy coate according to thy cloath, & think it better to be accounted thristie among the wise, than a good companion among the riotous.

**F**or thy studie or trade of life, vse thy booke in y morning, thy bowe after dinner, or what other exercise shall please thee best: but alwaies haue an eye to the maine, whatsoeuer thou art chanced at y buy. Let thy practise be law, for the practise of Physicke is too base for so fine a stomach as thine, & diuinitie too curious for so fickle a head as thou hast. Touching thy proceedings in Loue, be constant to one, and trie but one, otherwise thou shalt bring thy credite into question, and thy loue into derision.

**W**eane thy self from Camilla, deale wiesely with Frauncis, for in England thou shalt find those that will decipher thy dealings be they neuer so politique: be secret to thy self, & trust none in matters of loue, as thou louest thy life.

**C**ertesie me of thy proceedings by thy letters, & thinke that Euphues cannot forget Philautus, who is as deere to me as my selfe. Commend me to all my friendes, and so farewell good Philautus, and well shalt thou fare, if thou  
fol.

## Euphues and his England.

108

follo<sup>w</sup> the counsaile of Euphues.

**P**hilautus, the water standing in his eyes, not able to aun<sup>s</sup> were one word untill he had well wept, replied at the last, as it were in one word, saying: that his counsell should be engrauen in his heart, and he would folow euery thing that was prescribed him: certessing him of his successe, as either occasion or opportunitie shoulde serue.

But when friends at parting woulde vtter moste, then teares hinder most, which brake off both his aun<sup>s</sup> were, and staid Euphues reply, so after many millions of embracings, at the last they departed, Philautus to London, where I leaue him, Euphues to Athens, where I meane to follo<sup>w</sup> him, for he it is that I am to goe with, not Philautus.

There was nothing that hapned on the seas worthie the writing, but within fewe dayes Euphues hauing a merrie winde, arriued at Athens, where, after he had visited his friends, & set an order in his affaires, he began to addresse his letters to Liua, touching the state of England in this manner.

**L**iuia, I salute thee in the Lord, &c. I am at length returned out of England, a place in my opinion, (if any such may be in the earth) not inferiour to a Paradise.

I haue here inclosed sent thee the description, the manners, the conditions, the government and entertainment of that countrey.

I haue thought it good to dedicate it to y<sup>e</sup> Ladies of Italy, if thou thinke it worthy, as thou canst not otherwise, cause it to be imprinted, that the praise of such an Isle, may cause those that dwell els where, both to commend it, and meruaile at it.

Philautus I haue left behinde me, who like an old Dog followeth his olde sent, Loue: wiser he is, than hee was wont,



## *Euphues and his England.*

wont, but as yet nothing more fortunate. I am in health, and that thou art so, I heare nothing to the contrarie, but I know not how it fareth with me, for I cannot as yet brooke mine own coutry, I am so delighted with another.

Aduertise me by letters what estate thou art in, also how thou likest the state of Englande, which I haue sent thee. And so farewell.

Thine to vse Euphues.

¶ To the Ladies and Gentlewomen of  
Italy: Euphues wisheth health  
and honour.

**I**F I had brought (Ladies) little Dogs from Malta, or straunge stones from India, or fine Carpets from Turkie, I am sure that either you would haue wooed me to haue them, or wished to see them.

But I am come out of England with a Glasse, wherein you shall behold the things which you neuer saw, & meruaile at the sights which you haue scene. Not a glasse to make you beautifull, but to make you blush, yet not at your vices, but others vertues: not a glasse to dresse your haire, but to redresse your harmes, by the which if you euery morning correct your manners, being as carefull to amend faults in your hearts, as you are curious to find faults in your heads, you shall in short time be as much commended for vertue of the wise, as for beautie of the wanton.

Yet at the first sight, if you seeme deformed by looking in this glasse, you must not think that the fault is in the glasse, but in your manners: not resembling Livia, who seeing her beautie in a true Glasse, to be but deformed, washed her face, and broke the glasse.

Here you shall see beautie accompanied with virginity, temperance, mercie, iustice, magnanimity, & al other vertues whatsoeuer, rare in your sex, & but one, and rarer then  
them

## *Euphues and his England.*

109

Then the Phoenix, where I thinke there is not one.

In this Glasse shal you see, that the glasses which you carry in your fannes of feathers, shewe you to be lighter than feathers, that the glasses wherein you carrous your Wine, make you to be more wanton than Bacchus, that the new found glasse chaines that you weare about your necks, argue you to be more brittle than glasse. But your eies being too old to iudge of so rare a spectacle, my counsell is, that you looke with spectacles, for ill can you abyde the beames of the clære Sunne, being scant able to view the blaze of a dimme candle. The spectacles I wold haue you vse, are for the one eye iudgment, without flattering your selues: for the other eye, beleefe, without mistrusting of mee.

And then I doubt not, but you shall both thanke mee for this Glasse, (which I send also into all places of Europe) and thinke worse of your garish glasses, which maketh you of no more price than broken glasses.

Thus faire Ladies, hoping you will be as willing to pry in this glasse for amendment of manners, as you are to pranke your selues in a looking glasse for commendation of men: I wish you as much beautie as you woulde haue, so as you would indeuour to haue as much vertue as you should haue. And so farewell.

Euphues.

### ¶ Euphues Glasse for Europe.

**T**Here is an Isle lying in the Ocean Sea, directye as *Land Ang*  
gainst that part of Fraunce, which containeth Picardie and Normandie, called now England, heretofore named Britaine. It hath Ireland vpon the west side, on the South the maine sea, on the East side the Germane Ocean. This Island is in circuit 1720. miles, in forme like  
ff. vnto

## *Euphues and his England.*

Vnto a Triangle, being broadest in the South part, & gathering narrower & narrower, till it come to the farthest poynt of Cathnesse Northward, where it is narrowest, & there endeth in manner of a Promonterie. To repeat the ancient manner of this Island, or what sundry nations haue inhabited there, to set downe the Giaunts, which in highnesse of boane haue passed the common life, & almost common credit, to reherse what diuersities of languages haue bene vled, into how many kingdomes it hath bene diuided, what religions haue ben followed before the coming of Christ, although it would breede great delight to your eyes, yet might it happely seeme tedious: for that Honnie taken excessiuecly cloyeth the stomacke, though it be Honnie.

But my minde is briefly to touch such things as at my being there I gathered by mine owne study and enquirie, not meaning to write a Cronicle, but to set down in a word what I heard by conference.

It hath in it twentie and sixe Cities, of the which the chiefeſt is named London, a place both for the beautie of building, infinite riches, varietie of all things, that excelleth all the Cities in the world: insomuch that it may be called the Store house and Mart of all Europe. Close by this Citie, runneth the famous riuer called the Thames, which from the head where it riseth named Ilis, vnto the full midway, it is thought to be an hundred & foure score miles. What can there be in any place vnder y<sup>e</sup> heauens, that is not in this noble Citie, either to be bought or bought.

It hath diuers Hospitalls for the relieuing of the poore, sixe score faire Churches for diuine Seruice, a glorious Burse, which they call the Royall Exchange, for the meeting of merchaunts of all countries, where any trafficke is to be had. And among all the strange and beautifull shewes, we thinketh there is none so notable, as y<sup>e</sup> bridge which crosseth the Thames, which is in manner of a continuall



## *Euphues and his England.*

no1

Lincolne street, wel replenished with large & stately houses on both sides, & scituate vpon twentie arches, wherof each one is made of excellent free stones squared, euery one of them being thre score foote in height, and full twentie in distance one from another.

To this place the whole Realme hath his recourse, whereby it seemeth so populous, that one woulde scarce think so many people to be in the whole Island, as he shal see sometimes in London.

This maketh Gentlemen braue, and Merchants rich, citizens to purchase, & sojourners to mortgage, so that it is to be thought, that the greatest wealth & substance of the whole Realme, is couched within the walles of London, where they that be rich keepe it from those y<sup>e</sup> be riotous, not detaining it from the lastie youths of England by rigor, but increasing it vntill young men shal sauour of reason, wherein they shew themselves treasurers for others, not hoorders for themselves, yet although it be sure inough, woulde they had it, in my opinion it were better to bee in the Gentlemans pursse, than in the Merchauntes handes.

There are in this Ile two & twentie Bishops, which are as it were Superintendants ouer the Church, men of great zeale and deepe knowledge, diligent preachers of the word, earnest followers of theyr doctrine, carefull watchmen y<sup>e</sup> the Wolfe deuoure not the sheepe: in ciuill gouernment politike, in ruling the spirituall sword (as far as in them vnder their Prince appertaineth) iust, cutting of those members from the Church by rigor, that are obstinate in their heresies, and instructing those y<sup>e</sup> are ignorant, appoynting godly & learned Ministers in euery of their Seas, that in their absence may be lights to such as are in darkenesse, salt to those that are vnsauoury, leaues to such as are not seasoned.

Visitations are holden oftentimes, whereby abuses &

## *Euphues and his England.*

disorders, either in y<sup>e</sup> laitie for negligence, or in the clergie for superstition, or in all for wicked liuing there are punishments, by due execution wherof, the diuine seruice of God is honoured with more puritie, and solowed with greater sinceritie.

There are also in this Islande two famous Uniuersities, the one Oxeford, the other Cambridge, both for the profession of all Sciences, for Diuinitie, Philosophie, Law, and all kinde of Learning, excellling all the Aniuersities in Chzistendome.

I was my selfe in either of them, and like them both so well, that I meane not in the waye of controuersie to prefer any for the better in England, but both for the best in the world: sauing this, the Colledges in Oxenford are much more statelye for the building, & Cambridge much more sumptuous for the houses in the towne: but the learning neither lieth in the free stons of the one, nor y<sup>e</sup> fine streetes of the other, for out of them both doe daylye proceed men of great wisdom to rule in y<sup>e</sup> common wealth, of learning to instruct the common people, of all singular kinde of professions to do good to all. And let this suffice, not to enquire which of them is the superiour, but that neither of them haue their equall, neither to aske which of them is the most auncient, but whether anye other bee so famous.

But to procede, in England their buyldings are not very statelie, vnlesse it be the houses of noble men, & heere and there the place of a Gentleman, but much amended, as they report y<sup>e</sup> haue tolde me. For their munition, they haue not onely great store, but also great cunning to vse them, & courage to practise them, their armour is not vnlyke vnto that, which in other countries they vse, as Cozlets, Almaine Riucts, shirtes of male, iacks quylted, and couered ouer with leather, fustion, or Canuas, ouer thicke plates of yron, that are solowed to the same.

The ordinance they haue is great, & thereof great store.

Their

## *Euphues and his England.*

111

Their Nauie is diuided as it were into three sorts, of the which, the one serueth for wars, the other for burden, the third for fishermen. And some vesseis ther be (I know not by experience, and yet beleene by circumstance) that will saile nine hundred miles in a weeke, when I should scarce thinke that a bird could flie foure hundred.

Touching other commodities, they haue foure baths, the first called Saint Vincents, the second Hallie well, the third Buxton, the fourth (as in olde time they read) Cair Bledud, but now taking his name of a towne nere adioyning, it is called the Bath.

Besides this, many wonders there are to be found in this Island, which I will not repeate, because I my selfe neuer saue them, and you haue heard of greater.

Concerning their diet, in number of dishes, & chaunge of meat, the Nobilitie of England doe exced most, hauing all things that either may be bought for money, or gotten for the season: Gentlemen and Merchantes eate verie finely, and a poore man it is that dineth with one dish, and yet so content with a little, that hauing halfe dined, they say as it were in a Proverbe, y they are as well satisfied as the Lord Maior of London, whom they thinke to fare best, though he eate not most.

In their meales there is great silence & grauitie, vsing wine rather to ease the stomacke, then to load it, not like vnto other nations, who neuer thinke that they haue dined, till they be drunken.

The attire they vse, is rather lead by the imitation of others, then their owne inuention, so that there is nothing in England moze constant, then the inconstancie of attire: now vsing the French fashion, now the Spanish, then the Morisco gownes, then one thing, then another: insomuch, y in drawing of an English-man, the painter setteth him downe naked, hauing in the one hand a paire of sheeres, in the other a peece of cloth, who hauing cut his cholar after y French guise, is readie to make his haire after the

Ef.iii.

Barba-



## *Euphues and his England.*

Barbarian manner. And although this were the greatest enormitie that I could see in England, yet is it to be excused, for they that cannot maintaine this pride, must leaue of necessity, and they that be able wil leaue when they see the vanitie.

The lawes they vse are different frō ours, for although the common and ciuill lawe be not abolished, yet are they not had in so great reputation as their owne common lawes, which they tearme the lawes of the crowne.

The regiment that they haue, dependeth vpon statute law, & that is by Parliament, which is the highest court, consisting of three seuerall sorts of people, the Nobilitie, Clergie, and Commons of the Realme: so as whatsoeuer be among them enacted, the Quēne striketh the stroke, allowing such things as to her Maiestie seemeth best.

Then vpon common law, which standeth vpon Maximes and principles, yeares and tearmes, the cases in this law are called pleas or actions, and they are either criminall, or ciuil, the meane to determine are writ, some original, some iudiciall: their triall and recoveries are either by verdict or demur, confession or default, wherin if any fault haue ben committed either in processe or forme, matter or iudgement, the partie grieved may haue a writ of error.

Then vpon custumable law, which consisteth vpon laudable customes, vsed in some private countrie.

Last of all vpon prescription, which is a certaine custome continued time out of minde, but it is more particular then their custumable lawe.

Furtherers & thieues are hanged, witches burnt, al other villanies y<sup>e</sup> deserue death, punished with death, insomuch that there are verie few hainous offences practised, in respect of those that in other Countries are commonly vsed.

Of sauage beasts and vermine, they haue no greater store, nor anie that are noisome, the cattell they keepe for profit, are Oren, Hysles, Sheepe, Goats, and Swine, and such like, whereof they haue abundance, wilde foule & fish they

## *Euphues and his England.*

112

They want none, noꝛ any thing that either may serue foꝛ pleasure oꝛ profit.

They haue moze stoꝛe of pasture then tillage, their meadowes better then their coꝛne fields, which maketh moze graꝛioꝛs then Coꝛnmongers, yet sufficient stoꝛe of both.

They excell foꝛ one thing, their dogs of all soꝛts, spaniels, hounds, mastifes, & diuers such, the one they keepe foꝛ hunting and halwking, the other foꝛ necessaric vꝛses about their houses, as to draw water, to watch thæues, &c. and thereof they deriue the word Mastife, of Mase and thæse.

There is in that Ile Salt made, & saffron, there are great quarries of stones foꝛ buildings, sundrie minerals of Quicksiluer, Antimonic, Sulphur, black Lead & Dypiment redde and yeolow. Also there groweth the finest Alum y is, Vermillion, Bittament, Chrysocolle, Copozus, the minerall stone whereof Petreolum is made, and that which is most strange, the minerall pearle, which as they are foꝛ greatnesse and coulour most excellent, so are they digged out of the maine land, in places farre distant from the shoare.

Besides these, though not straunge, yet necessaric, they haue Cole mines, salt Peter foꝛ ordinance, salt Sode foꝛ Glasse.

They want no Tinne noꝛ Lead, there groweth yꝛon, Steele and Copper, & what not, so hath God blessed that countrie, as it should seme not onely to haue sufficient to serue their owne turnes, but also others necessities, whereof there was an olde saying. All Countries stand in need of Britaine, and Britaine of none.

Their aire is verie wholesome and pleasant, their ciuilitie not inferiour to those y deserue best, their wits verie sharpe & quicke, although I haue heard that the Italian and the Frenchman haue accounted them but grosse and dull pated, which I thinke came not to passe by the pꝛouise they made of their wits, but by the Englishmans report. Foꝛ this is straunge, (& yet how true it is, there is none that

## *Euphues and his England.*

that euer trauailed thether but can reporte) that it is alwaies incident to an English-man to thinke worst of his owne nation, either in learning, experience, common reason, or wit: preferring alwaies a straunger rather for the name, then the wisdom. I for mine owne part thinke, that in all Europe there are not Lawiers more learned, Diuines more profound, Whistons more expert, then are in England.

*calhoun 93  
land:*

But that which most allureth a straunger, is their curtesie, their ciuilitie, & good entertainment, I speak this by experience, that I found more curtesie in England among those I neuer knew, in one yere, then I haue done in Athens or Italy among those I euer loued in twentie.

But hauing entreated sufficiently of the Country, and their conditions, let me come to the glasse I promised, being in the Court, where although I should as order requireth begin with the chiefest, yet I am enforced with the painter, to reserue my best colours to end Venus, and to lay the ground with the basest.

First then I must tell you of the graue & wise Counsaillours, whose foresight in peace, warraunteth safetie in warre: whose provision in plentie, maketh sufficient in dearth: whose care in health, is as it were a preparatiue against sicknes: how great their wil dome hath ben in all things, the twentie two yeres peace doth both shew and proue. For what subtiltie hath there bene wrought so closely, what priuie attempts so craftely, what rebellions stirred vp so disorderly, but they haue by policy bewaied, preuented by wil dome, repressed by iustice: What conspiracies abroad, what confederacies at home, what iniuries, in any place hath there ben contrined, & which they haue not eyther foresene before they could kindle, or quenched before they could flame.

*587* If anie wily Vlysses should faine madnesse, there was among them alwaies some Palamedes to reueale him, any Thetis went about to keepe her sonne from the doing  
of



## *Euphues and his England.*

113

of his Countrie service, there was also a wise Vlysses in the Court to betwraie it: If Synon came with a smooth tale to bring in the Horse into Troie, there hath bene alwayes some courygious Lacaon to throve his Speare agaynst the bowelles, which being not bewitched with Lacaon, hath unfolded that which Lacaon suspected.

If Argus with his hundered eyes went prying to undermine Iupiter, yet mette he with Mercurie, who whistled all his eyes out: insomuch as there coulde neuer yet anie craffe against peneuyle their pollicie, or anie challenge against their courage. There hath alwayes bene Achilles at home to buckle with Hector abroad, Nestors grauitie to counteruaile Priams counsaile, Vlysses subtilties to match with Antenors pollicies. England hath all those, that can and haue wrestled wpyth all others, whereof we can require no greater proufe then experience.

Besides, they haue all a zealous care for the increasing of true religion, whose faiths for the most part hath bene tryed through the fire, which they had felte, had not they fledde ouer the water. Moreover, the greate studie they bend towards Scholes of learning, doeth sufficiently declare, that they are not onely furtherers of learning, but fathers of the learned. O thrice happie England, wher such Counsaillours are, wher such people liue, wher such vertue springeth.

Among these shall you finde Zopyrus, that will managle himselfe to doe his Countrie good, Atchates that wyll neuer start an ynh from his Prince. Aeneas Nausicla, that neuer wanted a shifte in extremitie, Cato that euer counsayled to the best. Ptholomeus Philodelphus that alwayes maintained learning. Among the number of all wise noble and which counsaillours (I cannot but for his honours sake remember) the most prudent and ryght Honourable the Lorde Burleigh, highe

Gg.

Trea.

## *Euphues and his England.*

Treasurer of that Realme, no lesse reuerenced for his wisdomes then renowned for his office, more loued at home then feared abroad, and yet more feared for his counsaile among other Nations, then I woꝝde or fire, in whome the saying of Agamemnon may be verified, who rather wished for one such as Nestor, then manye such as Ajax.

This noble man I founde so readye being but a straunger to doe me good, that neither I ought to forget him, neyther cease to praise for him, that as he hath the wisdomes of Nestor, so he may haue the age: that hauing the pollicies of Vlysses, he may haue his honour, woꝝthie to liue long, by whom so many liue in quiet, and not vnwoꝝthy to be aduanced, by whose care so many haue ben preferred.

Is not this a Glasse sayre Ladies for all other Countries to beholde, where there is not onely an agreement in Faith, Religion, and Counsaile, but in friendship, brotherhoode, and liuing? By whose good endeauours vice is punished, vertue rewarded, peace established, foraine boyles repressed, domesticall cares appeased: What Nation can of Counsaillours desire more? What Dominion, that accepted, hath so much? When neyther courage can preuaile against their chivalrie, nor craft take place against their counsaile, nor both ioyned in one, be of force to vndermine theyr Countrie, when you haue dazeled your eyes with this Glasse, behold here another. It was my fortune to be acquainted wyth certaine English Gentlemen, which brought mee to the Court, where when I came, I was driuen into a maze to beholde the lustie and braue gallants, the beautifull and chaste Ladies, the rare and godly orders, so as I could not tell whether I shoulde most commend vertue or brauerie. At the last comming oftner thether then it becomed one of my degree, yet not so often as they desired my company, I beganne to pricke after theyr manners, natures,

and

## *Euphues and his England.*

114

and liues, and that which followeth I saue, whereof who so doubteth, I will sweare.

The Ladies spend the morning in deuout prayer, not resembling the Gentlewomen in Greece and Italie, who beginne their morning at midnone, and make their euening at midnight, vsing Sonets for Psalmes, and pastimes for prayers, reading the Epistle of a loue, when they shoulde peruse the Gospell of our Lorde, drawing wanton lines when death is before their face, as Archimedes did triangles and circles, when the enimie was at his backe. Beholde Ladies in this Glasse, that the seruice of God is to be preferred before all thinges, imitate the English Damosells, who haue their booke tyed to theyr girdles, not fethers, who are as cunning in the scriptures, as you are in Aristo & Petrarche, or any booke that liketh you best, and becommeth you worst.

For brauerie I cannot saie that you exceede them, for certainly it is the most gorgeous Court that euer I haue seene, read, or heard of, but yet doe they not vse their apparell so nicely as you in Italy, who thinke scorne to kneele at seruice for feare of wrinkles in their Silkes, who dare not lifte vp your head to Heauen, for feare of rumpling the ruffs in your necke, yet your handes I confesse are holden vp, rather I thinke to shewe your ringes, then to manifest your righteousness. The brauerie they vse, is for the honour of theyr Prince, the attyre you weare, for the alluring of your praie, the rich apparell maketh theyr beautie more seene, your disguising causeth your faces to be more suspected, they resemble in their Garment the Estridge, who being galed on, closeth her winges and hideth theyr feathers, you in your robes are not vnlyke the Petocke, who being prayesed, spreadeth her taile and bewaileth her pride. Veluettes and Silkes in them, are lyke Golde about a pure Diamond, in you like a greene hedge about a filthie dunghill. Thinke not Ladies y because you are decked with golde,  
E.g. you



## *Euphues and his England.*

you are endued with grace, imagine not that shining like the Sunne in earth, yea shall climbe the Sunne in heauen: looke diligently into this English Glasse, and then shall you see, that the more costlye your apparell is, the greater your curtesie shuld be, that you ought to be as far from pride, as you are from pouertie, & as neere to Princes in beautie, as you are in brightnesse. Because you are braue, disdaine not those that are base, thinke wyth your selues that Kisset coates haue their Christendome, that the Sunne when he is at his height shineth as well vpon coarse Carlie, as cloth of Tissue, though you haue pearles in your eies, iewells in your breastes, precious stones on your fingers, yet disdaine not the stones in the stræte, which although they are nothing so noble, yet are they much more necessarie. Let not your robes hinder your deuotion, learne of the English Ladies, that God is worthy to be worshipped with the most price, to whom you ought to giue all praise, then shall you be like stars to the wise, who now are but staring stocks to the foolish, then shall you be praised of most, who are now pointed at of all, then shall God beare with your folly, who now abhorreth your pride.

As the Ladies in this blessed Island are deuout and braue, so are they chaste and beautifull, insomuch that when I first beheld them, I could not tell whether some mist had bleared mine eies, or some straunge inchauntment altered my minde: for it may be thought I, that in this Island, either some Artimidorus or Lisimandro, or some odde Nigromancer did inhabit, who wold shew me Fairies, or the bodie of Helen, or the new shape of Venus, but comming to my selfe, and seeing that my senses were not chaunged but hindered, that the place where I stode was no inchaunted Castle, but a gallant Court, I could scarce refraine my voice from crying, There is no beautie but in England.

There did I beholde them of pure complexion, exceeding

## *Euphues and his England.*

115

ding the Lilly and the Rose, of fauour (wherein the chiefest beautie consisteth) surpassing the pictures that were fained, or the Magitian that woulde faine: theyr eyes pearcing like the Sunne beames, yet chaste: their speech pleasaunt and swete, yet modest & courteous: their gate comly, their bodies straight, their hands white, all things that man could wish, or women would haue: which how much it is, none can set downe, when as the one desireth as much as may be, & other more. And to these beautiful mouldes, chaste mindes: to these comely bodies, temperance, modestie, mildenesse, sobrietie: whom I often beheld merrie, yet wise: conferring with courtiers, yet warily: drinking of wine, yet moderately: eating of delicacies, yet but their eare full: listening to discourses of loue, but not without reasoning of learning: for there it more delighteth them to talke of Robin-hood, then to shoot in his bow, & greater pleasure they take to heare of loue than to be in loue.

Here Ladies is a Glasse, that will make you blush for shame, and looke wanne for anger: their beautie cometh by Nature, yours by Arte: they increase their fauours with faire water, you maintaine yours with painters colours: the haire they lay out, groweth vpon theyr owne heades, your seemlynesse hangeth vpon others: theirs is alwaies in their owne keeping, yours often in the Diars: their beautie is not lost with a sharpe blast, yours fadeth with a softe breath: not vnlike vnto paper flowers, which breake as soone as they are touched, resembling the Birdes in Aegypt called Ibes, who being handleed lose their feathers: or the serpent Serapie, which being but toucht with a brake bursteth. They vse theyr beautie, because it is commendable, you, because you wold be common: they if they haue little, do not seeke to make it more, you that haue none, indeauour to be-speak most: if theirs wither by age, they nothing esteeme it, if yours wast by yeares, you goe about to keepe it: they knowe

Eg. ij.

that

## *Euphues and his England.*

that beautie must faile, if life continue: you sweare that it shall not fade, if colours last.

But to what ende (Ladies) doe you alter the giftes of Nature, by the shifts of Art? Is there no colour good but white, no Planet bright but Venus, no Linnen faire but Lawne? Why goe you about to make the face fayre by those meanes that are most foule? A thing loathsome to man, and therefore not lovely: horrible before God, and therefore not lawfull.

Haue you not heard that the beautie of the Cradle is most brightest, that payntings are for Pictures without sense, not for persons with true reason. Follow at y last Ladies the Gentlewomen of England, who being beautiful, doe those thinges as shall become so amiable faces: if of an indifferent hiewe those thinges as shall make them lovely, not adding an ounce to beautie, that maye detract a grain from vertue. Besides this, their chastitie and temperaunce is as rare as their beautie, not going in your foot-steps, that drinke wine before you rise to create your colour, and sweete it when you are by, to prouoke your lust: They vse their needle to banish idlenes, not the penne to nourish it, not spending their times in aunswering the Letters of those that write them, but for wearing the companie of those that write them, giuing no occasion either by wanton lookes, vnseemely gestures, vnaduised speech, or any vncomely behaviour of lightnesse or lyking. Contrarie to the custome of manye Countries, where filthie words are accompted to saour of a fine witte, broade speech of a bolde courage, wanton glaunces, of a sharpe eye sight: wicked deedes of a comely gesture: all vaine delights, of a right courteous courtesie.

And yet they are not in England precise, but iwarie: not disdainfull to conferre, but fearefull to offende: not without remorse where they perceiue trueth, but without replying, where they suspect treacherye: when as  
among



Among other Nations, there is no tale so loathsome to chaste eares, but it is heard with great sport, and answered with great speede.

Is it not then a shame (Ladies) that that little Island should be a mirrour to you, to Europe, to the whole world?

Where is the temperaunce you professe, when Wine is more common than water? Where the chastitie, when lust is thought lawfull? Where the modestie, when your mirth tourneth to uncleannesse, uncleannesse to shamelesnesse, shamelesnesse to all sinfulnessse? Learne Ladies though late, yet at length, that the chiefest title of honour in earth, is to giue all honour to him that is in Heauen, that the greatest brauerie in this world, is to be burning Lampes in the world to come: that the clearest beautie in this life, is to be amiable to him that shall giue lyfe eternall: Looke in the Glasse of Englande, too bright I feare mee for your eyes. What is there in your sere, that they haue not, and what that you shoulde not haue?

They are in prayer deuout, in brauerie humble, in beautie chaste, in feasting temperate, in affection wise, in mirth modest, in all their actions though courtly, because women, yet Angells because vertuous.

Ah (good Ladies) good I saye, for that I loue you, I would you could a little abate that pride of your stomackes, that loosenesse of minde, that lycentious behaviour, which I haue seene in you with no small sorrow, and cannot remedie with continuall sighs.

They in England pray when you play, sow when you sleepe, fast when you feast, and weepe for their sins when you laugh at your sensualitie.

They frequent the church to serue God, you to see gallants: they decke themselves for cleantines, you for pride: they maintayne theyr beautie for theyr owne liking, you, for others lust: they restraîne Wine, because they  
fear

## *Euphues and his England.*

feare to take to much, you, because you can take no more. Come Ladies, with teares I cal you, looke in this glasse, repent your sinnes past, refrayne your present vices, abhorre vanities to come, say this w one voyce, We can see our faults onely in the English Glasse: a Glasse of grace to them, of grieve to you, to them in stead of righteousness, to you in place of repentaunce.

The Lords and Gentlemen in that Court, are also an example for all others to follow, true types of nobilitie; the onely stay and staffe of honour, braue courtiers, stout souldiours, apt to reuell in peace, and ride in warre. In fight fierce, not dreading death: in friendship firme, not breaking promise: courteous to all that deserue well, cruell to none that deserue ill. Their aduersaries they trust not, that sheweth their wisdom: their enemies they feare not, that argueth their courage. They are not apt to profer iniuries, nor fit to take any: loath to picke quarrels, but longing to reuenge them.

As true they are in all things, whether it be to wastle in the games of Olympia, or to fight at Barriers in Palestrea, able to carie as great burthens as Milo, of strength to throwe as bigge stones as Turnus, and what not, that either man hath done, or may do, worthy of such Ladies, and none but they, and Ladyes willing to haue suche Lords, and none but such.

This is a Glasse for our youth in Greece, for your young ones in Italy, the English glasse, behold it Ladies and Lords all, that either meane to haue pietie, vse brauerie, encrease beautie, or that desire temperancie, chastitie, wit, wisdom, valure, or any thing that may delight your selues, or deserue praise of others.

But another sight there is in my Glasse, which maketh me sigh for grieve I cannot shew it, and yet hadde I rather offende in derogating from my Glasse, than my good will.

Blessed is that Lande, that hath all commodities, to  
encrease

## *Euphues and his England.*

117

encrease the common wealth, happye is that Ilande that hath wise Counsaillours to maintaine it, vertuous Courtiers to beautifie it, noble Gentlemen to aduance it, but to haue such a Prince to gouerne it, as is theyr Soueraigne Quene, I knowe not whether I shoulde thinke the people to bee more fortunate, or the Prince famous, whether their felicitie be more to be had in admiration, that haue such a Ruler, or her vertues to bee honoured, that hath such royaltie: for such is their estate there, that I am inforced to thinke, that euery daye is as luckie to the Englishmen, as the first daye of February hath bene to the Grecians.

But I see you gaze vntill I shew this Glasse, which you hauing once seene, will make you giddie: Oh Ladies I knowe not when to beginne, or where to ende: For the more I goe about to expresse the brightnes, the more I finde mine eyes bleared: the nearer I desire to come to it, the farther I seeme from it. Not vnlike vnto Simondes, who being curious to set downe what God was, the more leasure he tooke, the more loath he was to meddle, saying, that in thinges aboue reach it was easie to catch a straine, but impossible to touch a Starre: and therefore scarce tollerable to poynt at that, which one canne neuer pull at. When Alexander had commaunded that none should paint him but Appelles, none carue him but Lysippus, none engraue him but Pergoteles, Parrhasius framed a Table, squared euery waye two hundred fote, which in the borders he trimmed with fresh coulours, and limmed with fine golde, leauing all the other roome, without knot or line: which Table he presented to Alexander, who no lesse meruayling at the bignesse, then at the barenesse, demaunded to what ende he gaue him a frame without face, being so naked, and without fashion, being so great: Parrhasius answered him, Let it be lawfull for Parrhasius, O Alexander, to shewe a Table wherein hee woulde paynt Alexander, if it were not

Oh,

vn



## *Euphues and his England.*

Unlawfull, and for others to square Timber, though Lyssippus carue it : and for all to cast Brasse, though Pergotales ingraue it Alexander perceiuing the good minde of Parrhasius, pardoned his boldnesse, and preferred his art: yet enquiring why he framed the Table so bigge, he answered, that he thought that frame to be but little inough for his picture, when the whole world was too little for his person, saying: that Alexander must as well be paynted as paynted, and that all his victories and vertues wer not for to be drawen in the compasse of a Signet, but in a Field.

This aunswere Alexander both liked and rewarded, inso much as it was lawfull euer after, for Parrhasius both to praise that noble King, and to paint him.

In lyke manner I hope, that though it bee not requisite, that any shoulde paint their Prince in Englande, that cannot sufficientlve perfect her, yet it shall not bee thought rashnesse or rudenesse for Euphues to frame a Table for Elizabeth, though hee presume not to paynt her. Let Appelles shewe his fine Arte, Euphues will manifest hys faythfull heart, the one can but proue his conceit to blaze his cunning, the other his good will to grinde his coulours : he that whetteth the toles is not to bee misliked, though hee cannot carue the Image : the woyme that spinneeth the silke is to be esteemed, though she cannot worke the sampler : they that sell timber for Ships, are not to be blamed, because they cannot buylde Ships.

Hee that carryeth Morter furthereth the buylding, though he be no expert Mason : he that diggeth the Cardayne, is to bee considered, though he cannot treade the knottes : the Golde-smithes Boye, must haue his wages for blowing the fire, though hee cannot fashion the Jewell.

When Ladies I hope poore Euphues shall not be reuiled, though he deserue not to be rewarded.

## *Euphues and his England.*

118

I will set downe this Elizabeth as neere as I canne: And it may be, that as the Venus of Appelles not finished: the Tindarides of Nichomachus not ended, the Medea of Timomachus not perfected: the Table of Parrhasius not couloured, brought greater desire to them to consummate them, and to others to see them: so that the Elizabeth of Euphues being but shadowed for others to berrish, but begun for others to ende, but drawen with a black coale for others to blaze with a bright colour, may worke either a desire in Euphues hereafter if he live, to end it, or a minde in those that are better able to amende it, or in all (if none can worke it) a will to wish it. In the meane season I saye as Zeuxis did when he had drawen the picture of Attalanta, more wil enuie me than imitate me, and not commend it, though they cannot amende it. But I come to my England.

There were for a long time ciuill wars in the Countrey, by reason of seuerall claymes to the Crowne, betwene the two famous and noble houses of Lancaster and Yorke, either of them pretending to be of the roys all bloud, which caused them both to spende theyr vntall bloud: these iarres continued long, not without great losse, both to the Nobilitie and Communalitie, who ioyning not in one, but diuers partes, tourned the Realme to great ruine, hauing almost destroyed their Countrie before they could annoynt a King.

But the liuing God who was loth to oppresse England, at last began to repressse iniuries, and to giue an end by mercie, to those that could find no end of mallice, nor looke for any end of mischief. So tender a care hath hee alwaies had of that England, as of a new Israel, his chosen and peculiar people.

This peace beganne by a marriage solemnized by Gods speciall prouidence, betwene Henrie Earle of Ritchmond, heire of the house of Lancaster, and Elizabeth daughter to Edward the fourth, the Indoubted issue

Ph.y.

and

## *Euphues and his England.*

23  
And heire of the house of Yorke, whereby (as they terme it) the redde Rose and the white, were vnited and ioyned together. Out of these Roses sprang two noble buddes, Prince Arthur and Henrie, the eldest dying without issue, the other of most famous memorie, leaving behinde him three children, Prince Edward, the Ladie Marie, the Ladie Elizabeth. King Edward liued not long, which coulde neuer for that Realme haue lyued too long, but sharpe frostes bite forwarde springs, Easterlye Windes blasketh towardlye Blossomes, cruell death spareth not those whome we our selues liuing can not spare.

The elder sister the Princes Marie, succeded as next heire to the crowne, and as it chaunced next heire to the graue, touching whose life I can say litle, because I was scarce boyne, and what others say, of mee shall bee for boyne.

This Quene being disceased, Elizabeth being of the age of xii. yeares, of moze beautie then honour, and yet of moze honour then any earthlye creature, was called from a prisoner to bee a Prince, from the Castle to the Crowne, from the feare of losing her head, to bee supream head, And heere Ladies it may be you will moue a question, why this noble Ladie was either in daunger of death, or cause of distresse, which had you thought to haue passed in silence, I would notwithstanding haue reuealed.

This Ladie all the time of her sisters reigne, was kept close, as one that tendered not those proceedings which were contrarie to her conscience, who hauing diuers enemies, endured many crosses, but so patiently, as in her deepest sorrow, she would rather sigh for the libertie of the Gospell, then her owne freedome. Suffering her inferiours to triumphe ouer her, her foes to threaten her, her dissembling friends to vndermine her, learning in all this miserie onely the patience y<sup>e</sup> Zeno taught Eretricus to



## *Euphues and his England.*

119

to beare and forbear, neuer seeking reuenge, but with good Licurgus to loose hir owne eye, rather then to hurt anothers eie.

But being now placed in the seat royall, she first of all stablished religion, banished Poperie aduanced the word, that befoze was so much defaced, who hauing in her hand the sword to reuenge, vled rather bountifullly to reward: being as farre from rigoꝝ when shee might haue killed, as her enemies were from honestie when they could not, giuing a generall pardon, when she had cause to vse particular punishments, preferring the name of pittie befoꝝ the remembrance of perilles, thinking no reuenge moꝝe princely, then to spare when she might spill, to stay when she might strike: to pꝛofer to saue with mercie, when shee might haue destroyed with iustice.

Here is the clemencie woꝝthie commendation & admiration, nothing inferioꝝ to the gentle disposition of Aristides, who after his exile did not so much as note them that bannished him, saying with Alexander, that there can be nothing moꝝe noble, then to doe well to those that deserue ill.

This mightie and mercifull Quene hauing many bills of priuate persons that sought befoꝝe time to betray her, burnt them all: resembling Iulius Cæsar, who being presented with the like complaints of his cōmons, thꝛew them into y<sup>e</sup> fire, saying: that he had rather not knowe the names of rebells, than haue occasion to reuenge, thinking it better to be ignoꝝaunt of those that hated him, than to be angrie with them.

This clemencie did her Maiestie not onely shew at her comming to y<sup>e</sup> crowne, but also thꝛoughout her whole gouernment, when she hath spared to shed their blouds, that sought to spill hers, not racking the lawes to extremitie, but mittigating the rigour with mercie, insomuch as it may be sayd of that royall Monarch, as it was of Antonius, surnamed the godly Emperour, who raigned many

Hy. iij.

yeares

## *Euphues and his England.*

yeares without the effusion of blond. What greater vertue can ther be in a prince than mercie: what greater praise than to abate the edge which she should whet, to pardon where she should punish, to reward where she should reuenge.

I my selfe being in England, when her Maiestie was for her recreation in her Barge vpon the Thames, hard of a gun that was shot off, though of the partie vnwittingly, yet to her noble person daungerously, which fact shee most graciously pardoned, accepting a iust excuse before a great amends, taking more grieffe for her poore Barges man that was a little hurt, than care for her selfe, that was in greatest hazard: A rare example of pittie! A singular spectacle of pietie!

Diuerse besides there haue ben, which by priuate conspiracies, open rebellions, close wiles, cruell witchcraftes, haue sought to ende her lyfe, which saueth all their liues: whose practises by the diuine prouidence of the almighty, haue euer bene disclosed, insomuch, that hee hath kept her safe in the Whales belly, when her subiectes went about to throw her into the Sea: preserved her in the hot Duen, when her enemies increased the fire, not suffering a haire to fall from her, much lesse any harme to fasten vpon her.

These iniuries and treasons of her subiects, these policies and vndermining of foraine Nations so little moued her, that she would often saie: Let them know, that though it be not lawfull for them to speake what they lyst, yet is it lawfull for vs to doe with them what wee lyst, being alwayes of that mercifull minde, which was in Theodosius, who wished rather that he might call the dead to lyfe, then put the liuing to death: saying wyth Augustus, when she should set her hand to any condemnation, I would to God we could not write. Infinit were the ensamples that might be alleadged, and almost incredible, whereby she hath shewed her selfe a lambe in meeknesse,

## *Euphues and his England.*

120

nesse, when she had cause to be a Lyon in might, proued a  
Doue in fauour, when she was prouoked to be an Eagle  
in fiercenesse, requiting iniuries with benefits, reuenging  
grudges with giftes, in highest maiestie bearing the low-  
est minde, forgiving all that sued for mercie, and forget-  
ting all that deserved iustice. O diuine Nature! O hea-  
uenly nobilitie! what thing can ther be more required in  
a Prince, than in greatest power to shewe greatest pati-  
ence, in cheefest glorie to bring forth cheefest grace, in a-  
bundance of all earthly pompe, to manifest abundance of  
all heauenly pietie? O fortunate England, that hath such a  
Queene! vngatefull if thou praie not for her, wicked if  
thou doe not loue her, miserable if thou lose her.

Where Ladies is a Classe for all Princes to beholde,  
that being called to dignitie, they vse moderation, not  
might, tempering the seueritie of the Lawes, with the  
mildnesse of loue, not executing all their will, but shew-  
ing what they may. Happie are they, and onely they that  
are vnder this glorious and gracious Soueraigntie: in-  
somuch that I account all those abiectes, that be not her  
subiects.

But why do I tread still in one path, when I haue so  
large a field to walke, or linger about one flower, when  
I haue many to gather: wherein I resemble those that  
being delighted with y<sup>e</sup> little brooke, neglect the fountains  
head: or that painter, that being curious to colour Cupids  
bow, forgot to paint the string.

As this noble Prince is endued with mercie, patience,  
and moderation, so is she adorne with singular beantie  
and chastitie, excelling in the one Venus, in the other Ve-  
sta. Who knoweth not how rare a thing it is (Ladies) to  
match virginittie with beantie, a chaste minde with an a-  
miable face, diuine cogitations with a comly countenance?  
But such is y<sup>e</sup> grace bestowed vpon this earthly goddess, y<sup>e</sup>  
hauing the beantie y<sup>e</sup> might allure all Princes, she hath y<sup>e</sup>  
chastie



## *Enphues and his England.*

chastitie also to refuse all, accounting it no lesse praise to be called a *Virgin*, then to be esteemed a *Venus*: thinking it as great honour to be found chaste, as thought amiable.

Where is now *Electra*, the chaste Daughter of *Agamemnon*? Where is *Lala* that renowned *Virgin*? Where is *Aemilia* that through her chastitie wrought wonders, in maintaining continuall fire at the Altar of *Vesta*? Where is *Claudia*, that to manifest her *Virginitie*, set the ship on floate with her finger, that multitudes could not remoue by force? Where is *Tuscia*, one of the same order, that brought to passe no lesse meruailes by carrying water in a sieve, not shedding one drop from *Tiber* to the Temple of *Vesta*? If *Virginitie* haue such force, then what hath this chaste *Virgin Elizabeth* done, who by the space of twentie and odde yeares, with continuall peace against all pollicies, with sundrie miracles, contrarie to all hope, hath gouerned that noble Island. Against whom neither fozen force, nor ciuill fraude, neither discorde at home, nor conspiracies abroad, could preuaile.

What greater meruaile hath happened since the beginning of the world, then for a young and tender Maiden to gouerne strong and valiant men, then for a *Virgin* to make the whole world, if not to stand in awe of her, yet to honour her: yea, and to liue in spight of all those that spight her, with her sword in the sheath, with her armour in the Tower, with her Souldiers in their golwnes, in somuch as her peace may be called more blessed, than the quiet raigne of *Numa Pompilius*, in whose gouernment the Bees haue made their Hives in the Souldyers Helmes.

Now is the Temple of *Ianus* remoued from *Rome* to *England*, whose dore hath not bene opened this twentie yeares: more to be meruailed at than the regiment of *Debora*, who ruled twentie yeares with Religion, or *Semyramis*, that gouerned long with power: or *Zenobia*, that

## *Euphues and his England.*

121

that raigned fire yeares in prosperitie.

This is the onely myracle that Virginitie euer wrought, for a little Island inuironed round about with warres, to stande in peace, for the walles of Fraunce to burne, and the houses of England to freese, for all other Nations either with cruell sword to be diuided, or with foraine foes to be inuaded, and that Countre neither to bee molested with boyles in their owne bosomes, nor threatened with blasts of other borderers: But alwaies though not laughing, yet loking through an Emeraud at others iarres.

Their fieldes haue bene solwen with Cozne, straungers theirs pitched with Campes: they haue their men reaping their haruest, when others are mustering in their harneis: they vse their peeces to foule for pleasure, others their Caliuers for feare of peril.

O blessed peace, O happie Prince, O fortunate people. The liuing God is onely the English God, where he hath placed peace which bringeth all plentie, and nointed a Virgin Queene, which with a wand ruleth her owne subiectes, and with her worthynesse winneth the good willes of straungers, so that she is no lesse gracious amonge her owne, then glorious to others, no lesse loued of her people, then meruailed at of other Nations.

This is the blessing y<sup>e</sup> Christ alwaies gaue to his people, peace: This is the curse that he giueth to the wicked, there shall be no peace to the vngodly: This was the onely salutation he vled to his Disciples, Peace be vnto you: And therefore is he called the God of loue and peace, in holy writ.

In peace was the Temple of the Lorde builde by Salomon, Christ woulde not be bozne vntill there were peace throughout the whole worlde, this was the onely thing that Ezechias prayed for, Let there be truth and peace, O Lorde in my dayes. All which examples doe

¶

mani

## *Euphues and his England.*

manifestly proue, that there can be nothing giuen of God to man moze notable then peace.

This peace hath the Lord continued with great and vnspcakable goodnesse among his chosen people of England. How much is that nation bound to such a Prince, by who they inioy all benefits of peace, hauing their barnes full, when others famish, their coffers stuffed with gold, when others haue no siluer, their wiues without daunger, when others are defamed, their daughters chaste, when others are deflowred, their houses furnished when others are fired, where they haue all thinges for superfluitie, others nothing to sustaine their neede. This peace hath God giuen for her vertues, pittie, moderation, virginitie, which peace the same God of peace continue for his names sake.

**T**Duching the beautie of this Prince, her countenance, her maiestie, her personage, I cannot thinke that it may be sufficiently commended, when it cannot bee too much meruailed at: So that I am constrained to saie, as Praxitiles did when hee beganne to paint Venus and her sonne, who doubted whether the worlde coulde afforde coulours good inough for two such fayre faces, and I whether my tongue can yelde wordes, to blaze that beautie, the perfection whereof none canne imagine, which seeing it is so, I must doe lyke those that want a cleere sight, who being not able to discerne the Sunne in the Skie, are inforced to beholde it in the water. Zeuxis hauing before him fiftie faire virginnes of Sparta, wherby to draw one amiable Venus, sayd, that fiftie moze fairer then those coulde not minister sufficient beautie, to shew the Goddesse of beautie, therefore being in despaire either by arte to shadow her, or by imaginatiō to comprehend her, he drew in a table a faire Temple, the gates open, and Venus going in, so as nothing could bee



## *Euphues and his England.*

122

bée perceined but her backe, wherin he vlsed such cunning, that Appelleshimselfe seeing this worke, wished that Venus would turne her face, saying, y if it were in all parts agréable to y backe, he wold become Apprentice to Zeuxis, and slaue to Venus. In the like manner saareth it with me, for hauing all the ladies in Italy more then fiftie hundred, wherby to colour Elizabeth, I must say with Zeuxis, that as many more will not suffice, and therefore in as great an agonie paint her Court with her back towards you, for that I cannot by arte portraie her beauty, wherein though I want the skill to doe it as Zeuxis did, yet viewing it narrowly, & comparing it wisely, you all will saie, that if her face be answerable to her backe, you will like my handicraft, and become her handmaidens. In the meane season I leaue you gazing, vntill shee tourne her face, imagining her to bée such a one as Nature framed, to that ende that no Arte shoulde imitate, wherein she hath proued her selfe to be exquisite, and Painters to bée Apes.

This beautifull mouldre when I beheld to be endued with chastitie, temperaunce, mildnesse, and all other good giftes of Nature (as hereafter shall appeare) when I saue her to surpasse all in beautie, and yet a Virgin, to excell all in pietie, and yet a Prince, to bée inferiour to none in all the liniaments of the bodie, and yet superiour to euerie one in all giftes of the minde, I began thus to prate, that as she hath liued fortie yeares a Virginnie in great maiestie, so she may liue foure score yeres a mother with great ioy, that as with her we haue had long time peace and plentie, so by her we may ener haue quietnesse and abundance, wishing this euen from the bottome of a heart, that wisheth well to England, though saareth ill, that either the world may end before she die, or shee liue to see her childrens children in the world: ocherwise how tickle their state is that now triumph, vppon what a twist they

A.i.g

hang

## *Euphues and his England.*

hang that now are in honour, they that liue shal see, which I to thinke on, sigh. But God for his mercies sake, Christ for his merites sake, the holy Ghost for his names sake, graunt to that Realme, comfort without any ill chaunce, and the Prince they haue without anie other chaunge, that the longer she liueth, the sweeter shee may smell, lyke the bird Ibis, that she may be triumphaunt in victories like the Palme tree, fruitfull in her age like the Vine, in all ages prosperous, to all men gracious, in all places glorious: so that there be no end of her praise, vntill the end of all flesh.

Thus did I often talke with my selfe, and wish with mine whole heart.

What should I talke of her sharpe wit, excellent wisdom, exquisite learning, and all other qualities of the minde, wherein shee seemeth so farre to excell those that haue bene accounted singular, as the learned haue surpassed those that haue bene thought simple.

In questioning not inferiour to Nicaulia the Quene of Saba, that did put so many harde doubtles to Salomon, equall to Nicostrata in the Greeke tongue, who was thought to giue precepts for the better perfection: more learned in the Latine then Amalasunta: passing Aspasia in Philosophie, who taught Pericles: exceeding in iudgement Themistoclea, who instructed Pythagoras, adde to these qualities, those that none haue hadde, the French tongue, the Spanish, the Italian, not meane in euerie one, but excellent in all, readier to correcte escapes in those languages, then to bee controlled, fitter to teach others then learne of anie: more able to adde new rules, then to erre in the olde. Insomuch as there is no Embassadour that commeth into her Court, but shee is willing and able both to vnderstand his message, and vtter her minde, not lyke vnto the king of Assyria, who answered Embassades by messengers, while they themselves either dallie in sinne, or snort in sleepe. Her godly zeale

zeale to learning with her great skill, hath bene so manifestly approued, y I cannot tell whether she deserue more honour for her knowledge, or admiration for her courtesie, who in great pompe hath twice directed her Progresses vnto the Vniuersities: with no lesse ioye to the Students, than glorie to her State, where after long and solemne disputations, in Law, Physicke, and Diuinitie, not as one wearied with schollers argumentes, but wedded to their Orations, when euery one feared to offende in length, she in her owne person, with no lesse praise to her Maiestie, than delight to her subiects, with a wise and learned conclusion, both gaue them thanks, and put her selfe to paines.

A noble patterne of a Princely minde! not like to the kings of Persia, who in their Progresses, did nothing els but cut sticks to driue away the time, nor like the delicate lyues of the Sybarites, who would not admit anye Arte to be exercised within their Citie, that might make the least noyse. Her wit so sharpe, that if I should repeate the apt answers, the subtil questions, the fine speeches, the pithie sentences, which on the sodaine she hath vttered, they would rather breed admiration than credite.

But such are the giftes that the liuing God hath indued her withall, y looke in what Art or Language, wit or learning, vertue or beautie any one hath perticularly excelled most, she only hath generally excelled euery one in all: insomuch that there is nothing to be added, that either man would wish in a woma. i. or God doth giue to a creature.

I let passe her skill in Musicke, her knowledge in all the other sciences, when as I feare least by my simplicitie I should make them lesse then they are, in seeking to shew how great they are, vnlesse I were praying her in the gallerie of Olympia, where giuing forth one word, I might heare seauen.

But all these graces, although they be to be wondered



## *Euphues and his England.*

at, yet her politiquie gouernment, her prudent counsaile, her zeale to Religion, her clemencie to those that submit, her stoutnesse to those that threaten, so farre exceede all other vertues, that they are more easie to be meruayled at, than imitated.

Fiue and twentie yeares hath she borne the sword, with such Justice, that neither offenders could complain of rigoꝝ, noꝝ the innocent of wrong, yet so tempered with mercie, as malefactors haue bene somtimes pardoned vpon hope of grace, and the inuried requitted to ease their grieffe, insomuch that in the whole course of her glorious raigne, it could neuer be sayd, that either the poore were oppressed without remedie, oꝝ the guiltie repressed without cause: bearing this engrauen in her noble heart, that Justice without mercie, were extreame iniurie: and pitie without equitie, plaine parcialitie: and that it is as great tyrannie, not to mittigate Lawes, as iniquitie to bꝛeake them.

Her care foꝝ the flourishing of the Gospel, hath wel appeared, when as neither the curses of the Pope, (which are blessings to good people) noꝝ the threatnings of kings, (which are perillous to a Prince) noꝝ the perswasions of papists (which are honnie to the mouth) could either feare her, oꝝ allure her, to violate the holye league contracted with Christ, oꝝ to maculate the bloud of the auncient Lambe, which is Christ. But alwayes constant in the true faith, she hath to the exceeding ioye of her subiects, to the vnspeakable comfort of her soule, to the great gloꝛye of God, established that Religion, the maintenance whereof, she rather seeketh to confirme by fortitude, than leaue off foꝝ feare; knowing that there is nothing that smelleth sweeter to the Lord, than a sound spirit, which neither the haasts of the vngodly, noꝝ the hozꝛoꝝ of death, can either remoue, oꝝ moue.

This Gospell with inuincible courage, with rare constancie, with hot zeale, she hath maintained in her owne coun-

countries without change, and defended against all kingdoms that sought change, insomuch that all Nations round about her, threatening alteration, shaking swords, throwing fire, menacing famine, murder, destruction, desolation, she onely hath stood, like a Lambe on the top of a hill, not fearing the blasts of the sharpe winds, but trusting in his providence, that rideth vpon the wings of the foure windes. Next followeth the loue she beareth to her subiects, who no lesse tendereth them, then y<sup>e</sup> apple of her owne eye, shewing her selfe a Mother to the afflicted, a Visitation to the sicke, a Soueraigne and milde Gouernes to all.

Touching her Magnanimitie, her Maiestie, her estate royal, ther was neither Alexander nor Galba the Emperour, nor any that might be compared with her.

This is she that resembling the noble Quene of Navarre, vseth the Parigolde for her flower, which at the rising of the Sun openeth her leaues, & at the setting shutteth them, referring all her actions and endeaoures, to him that ruleth the Sunne. This is that Caesar, that first bound the Crocodile to the palme tree, bridling those that sought to raine her: This is that good Pellican, that to feede her people, spareth not to rende her own person: This is that mightie Eagle that hath throwen dust into the eyes of the Hart, that went about to worke destruction to her subiects, into whose wings although the blinde Beetle would haue crept, and so being caried into her Nest, destroyed her young ones, yet hath she with the vertue of her feathers, consumed that flye in his own fraud.

She hath exiled the Swallowe that sought to spoyle the Grasshopper, and giuen bitter Almondes to the ravenous Volues, that endeaoured to deuoure the sillye Lambs, burning euen with the breath of her mouth like the Princely Stag, the Serpents that were engendered by the breath of the huge Elephant, so that nowe all her  
end

## *Euphues and his England.*

enimies are as whist as the Birde Attagen, who neuer singeth any tune after she is taken, no; they, being so ouer-taken.

But whether doe I wade Ladies, as one forgetting himselfe, thinking to sound the depth of her vertues with a few fadomes, when there is no bottome: For I know not how it cometh to passe, that being in this Labozynth, I may sooner lose my selfe, then finde the ende.

Behold Ladies in this Glasse, a Quene, a Woman, a Virgin, in all gifts of the bodie, in all graces of y<sup>e</sup> minde, in all perfection of either, so farre to excell all men, that I know not whether I may think the place too bad for her, to dwell among men.

To talke of other things in that Court, were to bring Egges after Apples, or after the setting out of the Sun, to tell a tale of a shadow. But this I say, that all Offices are looked too with great care, that vertue is imbraced of all, vice hated, Religion dayly increased, manners reformed, that who so seeth the Place there, will think it rather a Church for diuine seruice, than a Courte for a Princes delight.

This is the Glasse Ladies, wherein I woulde haue you gaze, wherein I toke my whole delight, imitate the Ladies in England, amend your manners, rubbe out the wrinckles of the minde, and bee not curious about the weams in the face. As for their Elizabeth, sith ye can neither sufficiently meruaile at her, no; I praise her, let vs all pray for her, which is the onely dutie we can performe, and the greatest that we can profer.

Yours to commaund  
Euphues.

¶ IOVIS



IOVIS ELIZABETH.

**P**allas, Iuno, Venus, cum Nympham numine plenam,  
Spectarunt, nostra hæc, quæque triumphat, erit.  
Contendunt, auidè, sic tandem regia Iuno,  
Est mea, de inagnis stemma petiuit auis.  
Hoc leue (nec sperno tantorum insignia patrum)  
Ingenio pollet, dos mea, Pallas ait.  
Dulce Venus risit, vultusq; in lumina fixit,  
Hæc mea dixit erit, nam quod ametur habet.  
Iudicio, Paridis, cum sit prælata venustas:  
Ingenium Pallas? Iuno quid yrgit auos?  
Hæc Venus; impatiens, veteris Saturnia damni,  
Arbiter in coelis, non Paris inquit erit.  
Intumuit Pallas, nunquam passura priorem,  
Priamides Helenam, dixit adulter amet.  
Risit, & erubuit, mixto Cythereo colore,  
Iudicium dixit Iuppiter ipse ferat.  
Assensere, Iouem, compellant vocibus ultro,  
Incipit affari regia Iuno Iouem.  
Iuppiter, Elizabeth vestras si venit ad aures.  
(Quam certe omnino coelica turba stupent)  
Hanc propriam, & merito semper vult esse Monarcham,  
Quæq; suam, namq; est, pulchra, deserta, potens.  
Quod pulchra, est Veneris, quod polleat arte, Minerva,  
Quod Princeps, Nympham, quis neget esse meam?  
Arbiter istius, modo vis, certaminis esto,  
Sin minus, est nullum, his habitura modum.  
Obstupet Omnipotens, durum est quod poscitis, inquit.  
Est tamen arbitrio res peragenda meo.  
Tu soror & conuix Iuno, tu filia Pallas,  
Es quoq; quid similem, ter mihi chara Venus.  
Non tua da veniam Iuno, nec Palladis illa est,  
Nec Veneris credas hoc licet alma Venus.

Kk.

Hæc

## *Euphues and his England.*

*Hæc Iuno, hæc Pallas, Venus hæc, & quæq; Dearum;  
Diuisum Elizabeth cum Ioue numen habet,  
Ergo quid obstrepitis? frustra contenditis inquit,  
Vltima vox hæc est, Elizabetha mea est.*

*Euphues.*

*Es Iouis Elizabeth, nec quid Ioui maius habendum;  
Et Ioue teste Ioui est, Iuno, Minerva, Venus.*

**T**hese Hearses Euphues sent also vnder his Glasse ;  
which hauing once finished, he gaue himselfe to hys  
booke, determining to end his life in Athens, although he  
had a moneths minde to England, who at all times, and  
in all companies, was no niggard of his good speech to  
that nation, as one willing to liue in that Court, & wed-  
ded to the manners of that Countrie.

It chaunced that being in Athens not passing one  
quarter of a yeare, he receiued Letters out of Englande,  
from Philautus, which I thought necessarie also to insert,  
that I might giue some ende to the matters in England,  
which at Euphues departure were but rawely left. And  
thus they follow.

*Philautus to his owne  
Euphues.*

**I** haue oftentimes Euphues since thy departure com-  
plained of the distaunce of place, that I am so farre  
from thee, of the length of time that I could not heare of  
thee, of the spite of fortune that I might not send to thee:  
but time at length, and not too late, because at last, it hath  
recompensed the iniuries of all, offering me both a con-  
uenient messenger by whom to send, and strange newes  
whereof to write.

Thou knowest how frowarde matters went, when  
thou

Thou tookest shippe, and thou wouldest meruaile to heare howe so:warde they were befoze thou strokest sayle, for I had not bene long in London, sure I am thou wast not then at Athens, when as the Corne which was greene in the blade, began to ware ripe in the eare, when the seede which I scarce thought to haue taken roote, beganne to spring, when the loue of Surius, which hardlye I would haue gessed to haue a blossome, shewed a budde. But so vnkinde a yeare it hath bene in England, that we felt the heate of the Summer, befoze we coulde discern the temperature of the Spring, insomuch that we were readie to make Maie, befoze we could molue Grasse, hauing in effect the Ides of Maie, befoze the Calendes of March, which seeing it is so so:ward in these things, I meruailed the lesse to see it so readie in matters of loue, where oftentimes they clappe handes befoze they know the bargain, and seale the Obyigation befoze they read the condition.

At my being at the house of Camilla, it happened I found Surius accompanied with two Knightes, and the Ladie Flavia, with thre other Ladies, I dreyne backe, as one somewhat shamefast, when I was willed to draw nere, as one that was wished for. Who thinking of nothing lesse than to heare a contract for marriage, where I onely expected a conceipt of mirth. I sodainly, yet solemnly heard those wordes of assuraunce betwene Surius and Camilla, in the which I had rather haue bene a partie than a witnesse, I was not a little amazed to see them strike the yron which I thought cold, & to make an end befoze I could heare a beginning. When they saue me as it were in a traunce, Surius taking me by the hand began thus to iest.

You muse Philautus to see Camilla and me to be assured, not that you doubted it vnlikely to come to passe, but that you were ignoraunt of the practises, thinking the Diall to stand still because you cannot perceiue it to

It. y.

maie.



## *Euphues and his England.*

more. But had you bene priuie to all proofes, both of her good meaning towarde me, and of my good will towarde her, you would rather haue thought great hast to bee made, than long deliberation. For this vnderstande, that my friends are vnwilling y I should match so low, not knowing y loue thinketh the Juniper shrub, to be as high as the tall Oakes, or the Nightingales layes to bee more precious than the Estridges feathers, or the Lark that breedeth in the ground, to be better than the Hobbye that mounteth to the Cloudes. I haue alwaies hether to preferred beautie before riches, & honestie before bloud, knowing that birth is the praise we receiue of our ancestors, honestie the renowne we leaue to our successors: and of two brittle goods, riches and beautie, I had rather chosse that which might delight me, than destroy me. Made marriages by friends, how dangerous they haue bene I knowe Philautus, and some present haue proued, which can be liked to nothing else so well, then as if a man should be constrained to pull on a shoe by anothers last, not by the length of his owne foote, which being too litle, wrings him that weares it, not him that made it, if too big, shameth him that hath it, not him that gaue it. In meates I loue to carue wher I like, and in marriage shall I be craued wher I like not: I had as liefe another should take measure by his backe of my apparell, as appoint what wife I should haue by my minde.

In the choyce of a wife, sundrie men are of sundrie minds, one looketh high as one y seareth no chips, saying that the Dyle y swimmeth in the top is the wholsomest, another pozeeth in the ground, as dreading all daungers that happen in great stocks, alleaging, that y bonnie that lieth in the bottome is the sweetest, I assent to neither, as one willing to follow the meane, thinking that the wine which is in the middelt to be the finest. What I might therefore match to mine owne minde, I haue chosen Camilla, a Virgin of no noble race, nor yet the childe of a base

bare father, but betwene both, a Gentlewoman of an ancient and worshipful house, in beautie inferiour to none, in vertue superiour to a number.

Long time wee loued, but neither durst shee manifest her affection because I was noble, nor I vtter mine, for feare of offence, seeing in her alwayes a mind more willing to carrie Torches before Vesta, than Tapers before Juno. But as fire when it bursteth out, catcheth holde soonest of the driest woode, so Loue when it is reuealed, fasteneth easiely vpon the affectionate will: which came to passe in both of vs, for talking of Loue, of his lawes, of his delyghtes, tormentes, and all other braunches, I could neither so dissemble my liking, but that shee espyed it, whereat she began to sigh: nor she to cloke her loue, but that I perceiued it, whereat shee began to blush: at the last, though long time straining curtesie who should geue ouer the stile, when wee hadde both hatt, I (for that I knew women would rather die then seeme to desire) began first to vnfolde the extremities of my passions, the causes of my loue, the constancie of my faith, the which shee knowing to be true, easily beleued, and replied in the like manner, which I thought not certain, not that I misdoubted her faith, but that I could not perswade my self of so good fortune.

Hauiug thus made each other priuie to our wished desires, I frequented more often to Camilla, which caused my friendes to suspect that, which now they shall finde true, and this was the cause that wee all meeete here, that before this good companie wee might knit that knot with our tongues, that we shall neuer vndoe with our teeth.

This was Surius speech vnto me, which Camilla with the rest affirmed. But I Euphues, in whose heart the stumpe of loue were yet sticking, beganne to chaunge colour, feeling as it were new stormes to arise after a pleasaunt calme, but thinking with my selfe, that the

## *Euphues and his England.*

time was past to wooe her, that another was to wedde,  
I digested the Pill which had almost choakt mee . But  
Time caused mee to sing a new Tune, as after thou shalt  
heare.

After much talke and great chère, I taking my leaue,  
departed, being willed to visit the Lady Flauia at my lea-  
sure, which word was to me in stead of a welcome.

Within a while after, it was noysed that Surius was  
assured to Camilla, which bred quarrells, but hee lyke a  
noble Gentleman, reioycing more in his loue, then esteem-  
ing the losse of his friends, maugre them all, was mar-  
ried, not in a chamber priuately, as one fearing tumults,  
but openly in the Church, as one readie to answere any  
objections.

This marriage solempnized, could not be recalled, which  
caused his Allies to consent, and so all parties pleased, I  
thinke them the happiest couple in the world.

Now Euphues thou shalt vnderstand, that all hope be-  
ing cut off from obtaining Camilla, I began to vse the ad-  
uantage of the word that the Lady Flauia cast out, whom  
I visited more like to a sojourner then a stranger, being  
absent at no time from breakfast till euening.

Draffe was mine errand, but drinke I woulde , my  
great curtesie was to excuse my grieuous torments : for  
I ceased not continually to court my violet, whom I ne-  
uer found so coie, as I thought : nor so curteous, as I wi-  
shed. At the last, thinking not to spend all my wooing in  
signes, I fell to flat saying : reuealing the bitter & sweetes  
that I sustayned , the ioye at her presence, the grieffe at  
her absence, with all speeches that a louer might frame :  
the not degenerating from the wiles of a woman, seemed  
to accuse men of inconstancie, & the painted words were  
but winde, that fained sighes were but flights , that all  
their loue was but to laugh, laying baits to catch the  
fish , that they meant againe to throwe into the Riuer,  
not I being willing to deccieue, not courtesie to tell  
truth,



truth, wherein she compared all Louers to Mizaldus the Poet, which was so lyght, that euerie winde would blow him a waie, vnlesse he had Lead tyed to his heeles, and to the fugitiue stone in Cicico, which runnet alway if it be not fastned to some post.

Thus would she dallie, a Welch euermore giuen to such disport: I and wered for my selfe as I could, and for all men as I thought.

Thus oftentimes had we conference, but no conclusion, many meetings, but few pastimes, vntill at the last, Surius, one that coulde quickly perceiue, on which side my bread was buttered, beganne to breake with me touching Frauncis, not as though he had heard anie thing, but as one that would vnderstand some thing. I durst not seeme straunge, when I found him so courteous, knowing that in this matter, he might almost worke all to my liking.

I vnfolded to him from time to time the whole discourse I had with my Violet, my earnest desire to obtaine her, my lands, goods, and reuenews, who hearing my tale, promised to further my sute, wherein he so besturred his studie, that within one moneth I was in possibilitie to haue her I most wished, and least looked for.

It were too long to write an Historie, being but determined to send a Letter: therefore I will deferre all the actions and accidents that happened, vntyll occasion shall serue eyther to meete thee, or minister leasure to mee.

To this end it grew, that conditions drawn for the performance of a certaine ioynter (for the which I had many Italians bound) we were both made as sure as Surius and Camilla.

Her dowry was in readie money a thousand pounds, & a faire house, wherein I meane shortly to dwell. The ioynter I must make, is foure hundred pounds yearly, the  
the

## *Euphues and his England.*

the which I must here purchase in England, and sell my landes in Italy.

Now Euphues imagine with thy selfe, that Philautus beginneth to change, although in one yeare to marry and to thine it be hard.

But woulde I might once againe see thee here, vnto whome thou shalt be no lesse welcome, than to thy best friend.

Surius that noble Gentleman commendeth him vnto thee, Camilla forgetteth thee not: both earnestly with thy returne, with greafe promises to doe thee good, whether thou wish it in the Court or in the Countrie, and this I durst I weare, that if thou come againe into England, thou wilt be so friendly intreated, that either thou wilt altogether dwell here, or farrie here longer.

The Ladie Flavia saluteth thee, and also my Violet, euerie one wisheth thee so well, as thou canst wishe thy selfe no better.

Other newes here is none, but that which little appertaineth to me, and nothing to thee.

Two requestes I haue to make as well from Surius as my selfe, the one to come into England, the other to heare thine aunts were. And thus in hast I bid thee farewell. From London the first of Februarie. 1579.

Thine, or not his owne,  
Philautus.

**T**his Letter being deliuered to Euphues, and well perused, caused him both to meruaile and to ioye, seeing all things so straungly concluded, and his friend so happily contracted: haning therfore by the same meanes opportunitye to send aunts were, by the which he had pleasure to receiue newes, he dispatched his Letter in this forme.

Euphues

## *Euphues and his England.*

129

¶ Euphues to Philautus.

**T**here could nothing haue come out of England to Euphues more welcome then thy letters, vnles it had ben thy person, which when I had thoroughly perused, I could not at the first either beleue them for the straungenesse, or at the last for the happinesse: for vpon the sodaine to heare such alterations of Surius, passed all credite, and to vnderstand so fortunate successe to Philautus, all expectation: yet considering that many things fall betwene the cup & the lip, that in one luckie houre, more rare thinges come to passe, then sometimes in seauen yeare, that marriages are made in heauen, though consumated in earth, I was brought both to beleue the euents, & to allow them. Touching Surius and Camilla, there is no doubt but that they both will live well in marriage, who loued so well before their matching: & in my minde he dealt both wisely and honourably, to preferre vertue before vaine glory, & the godly ornaments of nature, before the rich armour of nobilitie: for this must we all thinke (how well so euer we thinke of our selues) that vertue is most noble, by the which men became first noble. As for thine owne estate, I will be bold to counsel thee, knowing it neuer to be more necessary to vse aduise the in marriage. Solon gaue counsel, y before one assured himselfe, he shoulde be so warie, y in tying himselfe fast, he did not vndoe himselfe, wishing them first to eate a Quince pearre, y is, to haue sweet conference without brawles, then salt to be wise without boasting.

In Boetia they couered the Bride with Asparagonia, the nature of the which plant is, to bring sweet fruit out of a sharpe thorne, whereby they noted, that although the virgin were somewhat shrewish at the first, yet in time she might become a sheepe. Therefore Philautus, if thy violet seemeth in the first moneth either to chide or chafe,

Al.

thou



## *Euphues and his England.*

thou must heare without replie, and endure without patience, for they y cannot suffer the wzanglings of young married women, are not vnlke vnto those, y tasting the grape to be solwe before it be ripe, leaue to gather it whē it is ripe, resembling them y being stung with the Bee, forsake the Honnie.

Thou must vse s wate words, not bitter checkes, and though happily thou wilt say y wands are to be wzought when they are greene, least they rather break then bend, when they be drie, yet knowe also that he that benderh a twig, because he wold see if it wold bow by strength, may chance to haue a crouked tre, whē he wold haue a straight. It is pretily noted of a contention betwēne the Winds and the Sun, who should haue the victory. A Gentleman walking abroad, the wind thought to blow of his cloake, which with great blasts and blusteringes, struiuing to vnloose it, made it to sticke faster to his backe, for the more the winde increased, the closer the cloake clapt to his bodie: then the Sunne shining with his hot beames, began to warme the Gentleman, who waxing somewhat faint in this faire weather, did not onely put of his cloak, but his coat, which the wind perceiuing, yelded the conquest to the Sun. In like manner fareth it with young wiues, for if their hul bands with great threateninges, with iarres, with brawles, seeke to make them tractable, or bend their knees, the more stiffe they make them in the ioyntes, the oftner they goe about by force to rule them, the more froward they finde them, but vsing mild words, gentle perswasions, familiar counsaile, entreatie, submission, they shall not onely make them to bow their knees, but to holde vp their hands: not onely cause them to honour them, but to stande in awe of them: for their stomackes are all framed of Diamond, which is not to be brused with the hammer, but bloud, not by force, but flatterie, resembling the Cocke, who is not to be feared by a Serpent, but a Glead, They that feare their Wines, will

## *Euphues and his England.*

130

Will make too sharpe Wine, must not cut the armes, but graft next to them Hand;age, which causeth the grape to be more pleasaunt. They that feare to haue curst wiues, must not w<sup>th</sup> rigo<sup>r</sup> seeme to claime them, but saying gentle wordes in euery place by them, which maketh them more quiet.

Instruments sound sweetest when they be touched softest, women are wisest when they be vsed mildest. The Horse striueth when he is hardly rained, but hauing the bridle, neuer sturreth: women are starke mad if they bee ruled by might, but with a gentle raine they will beare a white mouth. Gall was cast out fro<sup>m</sup> the sacrifice of Iuno, which betokened that the marriage bed should bee without bitternesse. Thou must be a Glasse to thy wife, for in thy face must she see her owne, for if when thou laughest, she weepe, when thou mournest, she giggle, the one is a manifest signe she delighteth in others, the other a token she despiseth thee. Be in thy behauiour modest, temperate, sober, for as thou framest thy manners, so will thy wife fit hers. Kings that be wastlers, cause their subiects to exercise that feate, Princes that are Positions, incite their people to vse Instrumentes, Husbantes that are chaste and godly, cause also their Wiues to imitate their goodness.

For thy great dowrie that ought to be in thine owne handes, for as we call that Wine wherein there is more then halfe water, so doe we learne that the goods of the hus band which his wife bringeth, though it be all.

Helen gaped for goods, Paris for pleasure, Vlysses was content with chaste Penelope, so let it be with thee, that whatsoeuer others marrie for, bee thou alwayes satisfied with vertue, otherwise may I vse that speech to thee, that Olympias did to a young Gentleman, who onely toke a wife for beautie, saying: this Gentleman hath onely married his eies, but by y<sup>e</sup> time he haue also wedded his care, he will confesse y<sup>e</sup> a faire shew w<sup>th</sup>ings, though it be smooth in

## *Euphues and his England.*

*The wearing.*

Lycurgus made a lawe that there shuld be no dowrie giuen with maidens, to the end that the vertuous might be married, who commonly haue little, not the amorous, who oftentimes haue too much.

Behaue thy selfe modestly with thy wife before companie, remembryng the seueritie of Cato, who remoued Manlius from the Senate, for that he was seene to kisse his wife in presence of his daughter: olde men are seldome merrie before children, least their laughter might breed in them loosenesse: husbands should scarce iest before their wiues, least want of modestie on their partes, be cause of wantonnesse on their wiues part. Imitate the kings of Persia, who when they wer giuen to riot, kept no companie with their wiues, but when they vsed good order, had their Quænes euer at their Table. Giue no example of lightnesse, for looke what thou practisest most, y will thy wife follow most, though it becommeth her least. And yet would I not haue thy wife so curious to please thee, that fearing least her hul bawd should thinke she painted her face, shee should not therefore wash it, onely let her re-fraine from such things, as she knoweth cannot well like thee: he that commeth before an Elephant, will not weare bright colours, nor he that commeth to a Bull, red, nor he that standeth by a Tyger, play on a Tober: for y by the sight or noise of these things, they are commonly much incensed. In the lyke manner there is no wife if shee bee honest, y will practise those things that to her mate shall seeme displeasent, or moue him to cholar.

Be thyrifty & warie in thy expenses, for in old time they were as soone condemned by law that spent their wiues dowry prodigally, as they that deuorced the wrongfully.

Flie that vice y is peculiar to all those of thy Countrie, Jealousie: for if thou suspect without cause, it is the next way to haue cause, women are to be ruled by theyr owne wits, for be they chaste, no golde can winne them, if  
immo:



## *Euphues and his England.*

131

Immodest, no grieſe can amend them, ſo that all miſtruſt is either needleſſe or bootleſſe.

Be not too imperious ouer her, that will make her ſo hate thee, nor too ſubmiſſe, y<sup>e</sup> will cauſe her to diſdain thee: let her neither be thy ſlaue, nor thy ſouerein, for if ſhe lie vnder thy foot, ſhe will neuer loue thee, if clime about thy head, neuer care for thee: the one will breede thy ſhame to loue her ſo little, the other thy grieſe to ſuffer too much.

In gouerning thine houſholde, uſe thine own eye, & her hand, for huſwifery conſiſteth as much in ſeing things as ſetting things, and yet in that goe not about thy lathet, for Cookes are not to be taught in the kitchen, nor Painters in their ſhops, nor Huſwiues in their houſes. Let all the keyes hang at her girdle, but the purſe at thine: ſo ſhalt thou know what thou doſt ſpend, and how ſhe can ſpare.

Break nothing of thy ſtock, for as the ſton Thyrrenus being whole ſwimmeth, but neuer ſo little diminished, ſinketh to y<sup>e</sup> bottome: ſo a man hauing his ſtock full, is euer a float, but waſting of his ſtore, he ſommetime bankerout.

Entertaine ſuch men as ſhall be truſtie: for if thou keepe a Wolfe within thy doores to doe miſchiefe, or a Fore to worke crafte and ſubtiltie, thou ſhalt finde it as perillous, as if in thy barnes thou ſhouldeſt maintaine Vice, and in thy ground Noales.

Let thy maidens be ſuch, as ſhal ſeeme redier to take paines, then follow pleaſure, willinger to dreſſe vp their houſe than their heades, not ſo fine fingered, to call for a Lute, when they ſhould uſe a diſtaffe, nor ſo daintie mouthed, that their ſilken throates ſhould ſwallow no packethed.

For thy diet be not ſumptuous, nor yet ſimple: for thy attire not coſtly, nor yet clowniſh: but cutting thy coate by thy cloth, goe no farther than ſhall become thy eſtate, leaſt thou be thought proud, and ſo enuied; nor debaſe not thy birth, leaſt thou be deemed poore, and ſo pitied.

## *Euphues and his England.*

Now thou art come to that honorable estate, forget all thy former follies, and debate with thy selfe; that hertofore thou diddest but goe about the world, and that now thou art come into it, that Loue did once make thee to follow riot, that it must now enforce thee to pursue thriste, that then there was no pleasure to be compared to the courting of Ladies, that now ther can be no delight greater then to haue a wife.

Commend me humbly to that noble man Surius, & to his good Ladie Camilla.

Let my dutie to the Ladie Flauia be remembred, and to thy Violet: let nothing that may be added, be forgotten.

Thou wouldest haue me come againe into England, I would, but I cannot: but if thou desire to see Euphues when thou art willing to visite thine Uncle, I wil meeete thee: in the meane season, know, that it is as farre from Athens to England, as from England to Athens.

Thou saiest I am much wished for, that manye faire promises are made to me: Truly Philautus, I know that a friend in the court is better then a pennie in the purse, but yet I haue heard, that such a friend cannot be gotten without pence.

Faire words sat few, great promises without performance, delight for the time, but yerke euer after.

I cannot but thank Surius, who wisheth me wel, and all those that at my being in England liked me well And so with my heartie commendations vntill I heare from thee, I bid thee farewell.

Thine to vse, if marriage  
change not manners.

Euphues.

**T**HIS Letter dispatched, Euphues gaue himselfe to solitarie, determining to sojourn in some vnconth place vntil time might turn white salt into fine sugar; for sure

## *Euphues and his England.*

132

ly he was both tormented in body and grieved in minde.

And so I leaue him, neither in Athens nor els where that I know: but this order he left with his friends, that if any newes came or letters, that they should direct them to the Mount of Silixfedra, where I leaue him, either to his musing, or Pases.

**G**entlemen, Euphues is musing in the bottome of the Mountaine Silixfedra, Philautus is married in the Ile of England: two friends parted, the one liuing in the delights of his new wife, the other in contemplation of his olde griefes.

What Philautus doth, they can imagine that are newly married, how Euphues liueth, they may gesse that are cruelly martired: I commit them both to stand to theyr owne bargaines, for if I shuld meddle any farther with the marriage of Philautus, it might happely make him ialous, if with the melancholy of Euphues, it might cause him to be cholaricke, so the one wold take occasion to rub his head, sit his hat neuer so close, and the other offence to gall his heart, be his case neuer so quiet. I Gentlewomen, am indifferent, for it may be, that Philautus woulde not haue his life knowen, which he leadeth in marriage, nor Euphues his loue descried, which he beginneth in solitarines: lest either y one being too kind, might be thoght to doate, or the other too constant, might be iudged to bee madde. But were the truth knowen, I am sure Gentlewomen, it wold be a hard question among Ladies, whether Philautus were a better woer or a hus band, whether Euphues were a better leuer or a scholler. But let the one mark the other, I leaue them both to conferre at their next meeting, and committe you to the Almighty.

FINIS.

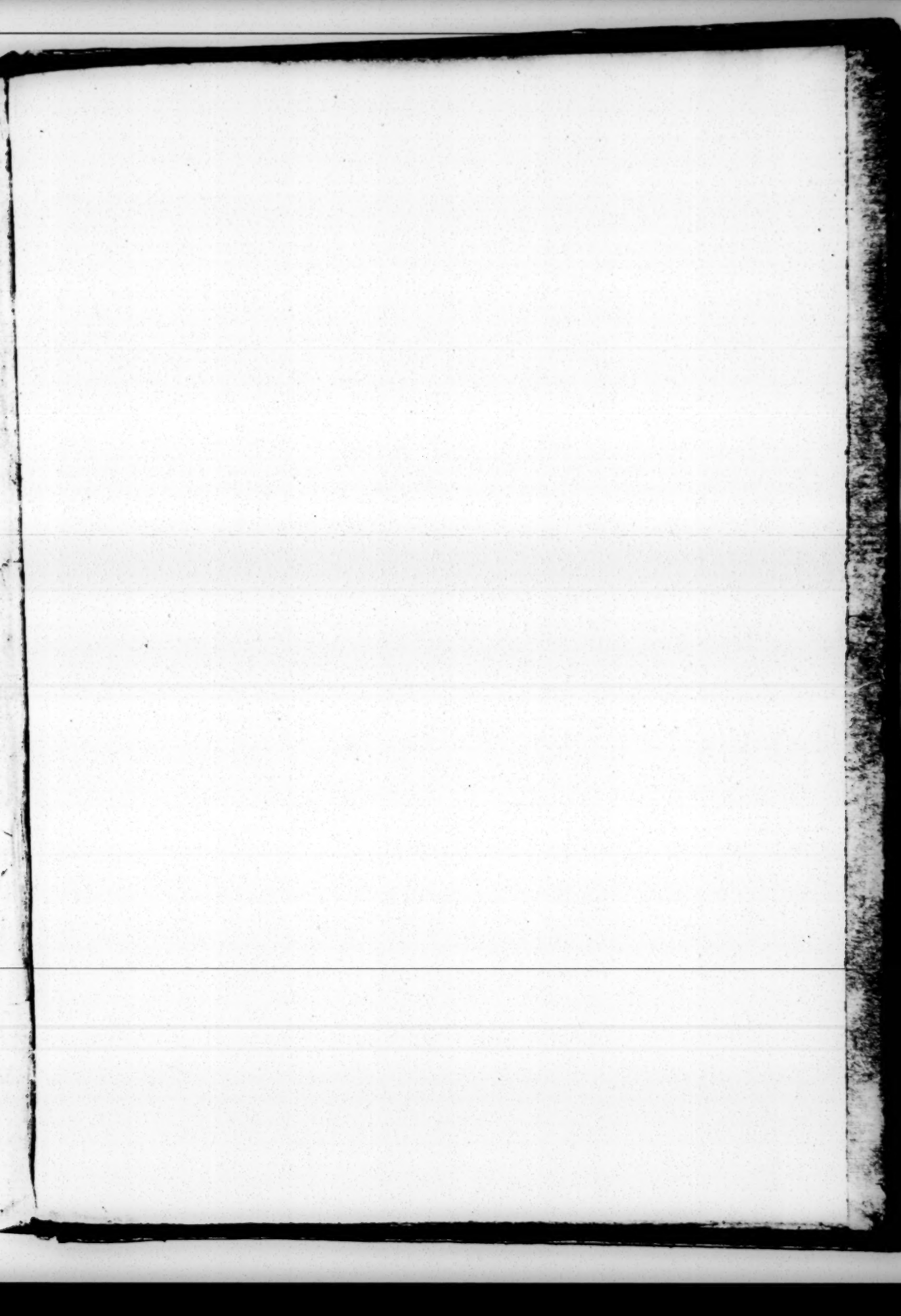
**I**mprinted at London by Thomas Este, for Gabriel Cawood, dwelling in Paules Churchyard, 1584.



Edmund Mason  
Esq. of the County of Kent

Complimentary Poem to the  
Honour

Edmund Mason Esq.  
of the County of Kent  
Esq. of the County of Kent



Fund Childs

Collation EB. 3/9.32.  
A<sup>4</sup>, ~~Q~~<sup>4</sup>, ~~EB~~ - Z<sup>4</sup>, Aa - Ll<sup>4</sup>, K4, lacking  
132 numbered leaves

Author <sup>3</sup>Lyly, John, 1554?1606.

Call no

Rare Book  
Room  
Ig  
L988  
580f



263

270

286

Rare Book Room

12

L588

580f

YALE UNIVERSITY LIBRARY



*A. H. Childs*

ALBERT H CHILDS  
YALE '61  
MEMORIAL COLLECTION